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FIRST STEPS IN EGYPTIAN

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FIRST STEPS IN EGYPTIAN

A BOOK FOR BEGINNERS

BY

E. A. WALLIS BUDGE, LITT. D.,

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LONDON

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1895.

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I DEDICATE THIS LITTLE BOOK

TO

SIR FRANCIS W. GRENFELL, K. C. B., G. C. M. G.,

SOLDIER AND ARCHAEOLOGIST,

AS A MARK OF SINCERE GRATITUDE

AND ESTEEM.

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PREFACE.

THE widespread interest in Egyptology which has sprung up during the last few years has produced an increased demand for books upon every branch of the science; Egyptologists have striven to meet this demand, and the wants of almost every class of student have been adequately supplied. Only the beginner has been somewhat forgotten. One of the chief obstacles to the study of the Egyptian language is the want of suitable material for elementary work, that is to say editions of texts of all periods of Egyptian history, which may be obtained easily and at a reasonable price. The main sources of information on ancient Egypt must always be such works as the *Description de l'Égypte*, the *Denkmäler*, the *Select Papyri in the Hieratic Character in the British Museum*, the editions of texts by Mariette, etc.; but these are only to be found in large libraries, and their great cost puts them out of the reach of all but the few. Moreover, many of the most important texts in them have been republished with corrections and emendations, and they have formed the subjects of special studies by various scholars who have issued the results of their labours either in the form of independent treatises or as contributions to serial archaeological periodicals. Thus there has grown up around the subject a large and scattered literature which the beginner cannot penetrate alone without loss of time.

The following pages have been drawn up with the view of helping the beginner to take his first steps in Egyptian. In

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brief, they contain a sketch of the commonest and most useful facts connected with the writing and grammar, short lists of the signs and determinatives which occur most frequently, a short vocabulary of about five hundred common words, a series of thirty-one texts and extracts, with interlinear transliteration and word for word translation, which belong to the period that lies between B. C. 4200 and 200, and a few untransliterated and untranslated texts, with glossary, to be worked out independently. The Introduction is intended to enable the beginner to use with advantage and with little loss of time any of the grammars which he will find in English, French and German, and it is hoped that the frequent examples of words in it will make him familiar with the use of the alphabetic and syllabic signs and determinatives. The hieroglyphic texts which follow the Introduction include examples of the chief divisions of Egyptian literature, historical, funeral, religious, moral, mythological, etc., and the aim has been to give passages which are at once interesting and complete in themselves. The translations have been made as literal as possible.

To learn the hieroglyphic characters and words the beginner is recommended to write them out frequently. Nothing will help him so much in this direction as copying inscriptions, and nothing will teach him the values of the signs and the meanings of determinatives and words so well as constant practice in writing and reading texts. He should note, too, that a few new words learnt correctly each day will, in a short time, enable him to read new texts.

E. A. WALLIS BUDGE.

London, August 31, 1895.

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* These texts are taken from the Papyrus of Nebseni, the *Papyrus of Ani* (2nd edition), Lieblein, *Que mon nom fleurisse*, Birch, *Egyptian Antiquities at Alnwick Castle*, etc.

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A LIST OF EGYPTIAN GRAMMARS.

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INTRODUCTION.

THE first decipherer who succeeded in assigning correct values to any of the Egyptian picture signs or hieroglyphics was Dr. Thomas Young, who already in 1818 had given to six[1] characters values which are accepted at the present time; the values of three others[2] were correctly stated as far as the consonants are concerned. Four years later M. Jean François Champollion published a complete system of decipherment, and was the first European in modern times who was able to translate Egyptian inscriptions and to understand them. He recovered the long lost alphabet, and deduced the values of many of the syllabic signs from a careful and exhaustive examination of all the names and titles of Greek and Roman kings of Egypt which are found written in hieroglyphic characters, and from the bilingual inscriptions in Greek and Egyptian which are found on an obelisk that stood originally[3] on the island of Philae, and on the famous Rosetta Stone now preserved in the British Museum.[4]

Egyptian decipherment.

[1] *Viz.*, *i*, *m*, *n*, *p*, *f*, *t*.

[2] *Viz.*, , and which he read *bir*, *ole*, and *osh* or *os*, instead of *ba*, *r* or *l*, and *s*; if we accept the value of *qeb* for as some would do, we must not forget that Young assigned the value of *ke* to this sign.

[3] It was discovered by Mr. J. W. Bankes in 1815, and was removed at his expense by G. Belzoni to be set up at Kingston Hall in Dorsetshire. Both obelisk and pedestal are of red granite; the former is inscribed with one column of hieroglyphics on each side, and the latter with 24 lines of Greek.

[4] Southern Egyptian Gallery, No. 24.

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Great antiquity of picture writing.

The inventors of the Egyptian system of picture writing are unknown and it is impossible either to assign a date to the period when it was introduced into Egypt, or to say what people first made use of it; that it belongs to a remote antiquity is certain. It is a remarkable fact that, whereas the ancient inhabitants of Mesopotamia, who wrote their inscriptions in cuneiform characters which were originally pictures like the Egyptian signs,[1] modified them in such a way that their original forms had disappeared some thousands of years before Christ, the Egyptians preserved the original forms of their picture signs from the time of the first historical king Menà to the period of the rule of the Roman Emperors, that is to say for a space of about five thousand years.

Permanence of hieroglyphic characters.

Various kinds of hieroglyphic writing.

Egyptian writing exists in three forms to which the names Hieroglyphic, Hieratic and Demotic have been given. **Hieroglyphic**[2] or picture writing is the earliest form known, and it remained in constant use in all periods of Egyptian history; it was employed chiefly for monumental purposes, *i. e.*, for inscriptions upon tombs of all kinds, temples, stelae, etc. The oldest hieroglyphic inscriptions are probably those which are found in the *maṣṭaba* tomb of Seker-khā-baiu, which MM. Mariette and Maspero believe to belong to the period of the first dynasty or

[1] This fact is proved by the fragment of a baked clay tablet, found on the site of the ancient Nineveh, whereon we have a number of cuneiform characters and the original pictures from which they have been developed arranged in parallel columns. The fragment is exhibited in the Nineveh Gallery, Table-case B. No. K. 8520; for the literature see Bezold, *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection*, vol. II., p. 934.

[2] The first to describe the hieroglyphic characters systematically was the late Dr. Birch. In Bunsen's *Egypt's Place in Universal History*, Vol. I. London, 1867, pp. 505—579 he quoted, with references, some 890 signs, and gave 201 determinatives. Lists of characters have also been given by de Rougé, *Chrestomathie Égyptienne*, Paris, 1867, p. 86 ff.; Brugsch, *Hieroglyphische Grammatik*, Leipzig, 1872, pp. 119—138; Loret, *Manuel de la Langue Égyptienne*, Paris, 1889, pp. 113—135; and Erman, *Aegyptische Grammatik*, Berlin, 1894, pp. 171—193.

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earlier. **Hieratic** is a form of writing in which only the most salient features of the hieroglyphics or pictures are preserved.[1] It originated, no doubt, in the hastily written memoranda and drafts of inscriptions with which the scribes supplied the masons or sculptors who cut hieroglyphics in stone, and subsequently it was much used in making copies of literary compositions on papyrus, and for letters, etc. **Demotic**[2] is an abbreviated form of hieratic writing which was much used in legal documents from about B. C. 650 to the Roman period.

Egyptian palaeography:—Hieroglyphic inscriptions.

Hieroglyphics are written in columns or in horizontal lines which are sometimes to be read from left to right, and sometimes from right to left. In the former case the writing follows the direction in which Assyrian and Ethiopic texts are written, and in the latter that of inscriptions in Phoenician, Syriac and Arabic. This being so it is impossible to say which is the proper direction; there seems to be no example of a text written from left to right, and from right to left, alternately (*βουστροφηδόν*) as is found in Himyaritic. To ascertain the direction in which an inscription is to be read we observe in which way men, and birds, and animals face, and then read towards them. When hieroglyphics are written in columns this rule generally enables us to ascertain the correct order of the letters in the words. Allowance must, however, be made at times for the scribe's ideas of symmetry which made him misplace a letter that the balance of the arrangement of the hieroglyphics might be maintained. The following examples explain this paragraph.

[1] For lists of hieratic characters see Pleyte, *Catalogue raisonné de Types Égyptiens Hiératiques*, Leyden, 1865; Levi, *Raccolta dei Segni ieratici Egizi*, Turin, 1880.

[2] For the Demotic characters see Brugsch, *Grammaire Démotique*, Berlin, 1855, p. 18, and plates A. B. C. at the end of the book; Hess, *Der Demotische Roman von Stne Ḥa-m-us*, Leipzig, 1888, pp. 190—205.

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Direction in which hieroglyphics are to be read.

(1) To be read from left to right

(2) To be read from right to left

(3) To be read from left to right

(4) To be read from right to left.

(1) *nuk sešeṭ ḥebet en ba em Ṭeṭṭeṭu*

(2) *un-ȧ ḥenā Ḥeru em neṯ qāḥ pui ȧbi*

(3) *ȧneṯ ḥrȧ-k Rā neb maāt ȧmen karȧ-f neb neteru*

(4) *χeperȧ ḥeri-ȧb uṯa-f utu meṭu χeper neteru tememu.*

Hieratic and Demotic.

Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri of the XIIth dynasty preserved at Berlin and in the British Museum the texts are arranged in short columns. Demotic texts are usually read from right to left.

Hieroglyphics as ideographs and phonetics.

Every hieroglyphic could be used either to express an idea, in which case it is called an ideograph, or as a character which represented a sound, in which case it is called a phonetic; phonetic characters may be either alphabetic or syllabic. Thus ,

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reθ (for *remθ*), represents a man, *maa*, an eye, *ḥentasu*, a lizard, *mâu*, a lion, *māχaïṭ*, a pair of scales, *sa*, a goose, and so on; these are examples of ideographs. But is the letter *p*, is the letter *f*, is the letter *r*, is the letter *ṭ*, and so on. The signs , , , and represent a door, a worm or snake of some kind, a mouth, and a hand, and, originally, when used as ideographs, would probably be pronounced *ptaḥ* (?), *fenṭ*, *re* and *ṭeṭ*; at a very early period, however, these, together with about twenty other ideographs, were set apart to represent alphabetic sounds. These sounds seem to have been obtained in the following way: the sound of the first letter in the name of an object was given to the picture or character which represented it, and henceforward the character bore that phonetic value. Thus is the picture of a door made up of a number of boards fastened together by three cross-pieces at the back, and there is no doubt that the word for door was connected with the root *ptḥ* "to open", and that it was pronounced something like *ptaḥ* (compare the Hebrew פֶּתַח *pĕthaḥ*); the sound of the first letter of *ptaḥ* is *p*, and henceforward the phonetic value of was *p*. Similarly to the signs , and , the initial sounds of the words for which were *f*, *r*, and *ṭ*, were assigned the alphabetic values of *f*, *r*, and *ṭ*. Signs having alphabetic values are used to form words without any reference to their ideographic meanings. Thus the group of signs *sfnṭ* forms the word for "knife". The first is the picture of the back of a chair, as we have seen is the picture for a snake, is the picture of the wavy surface of water, and as we have seen, of a hand; the last two signs are *determinative* characters which will be discussed presently. Now in the word *sfnṭ* all these signs are used to express sounds only, and their original ideographic meanings of chair-back, snake, water, and hand are not considered. The Egyptians must have found at a very early date that when they needed to write the name of some foreign country or king, they

Origin of alphabetic signs.

Names of ideographs used as phonetics without reference to their meanings.

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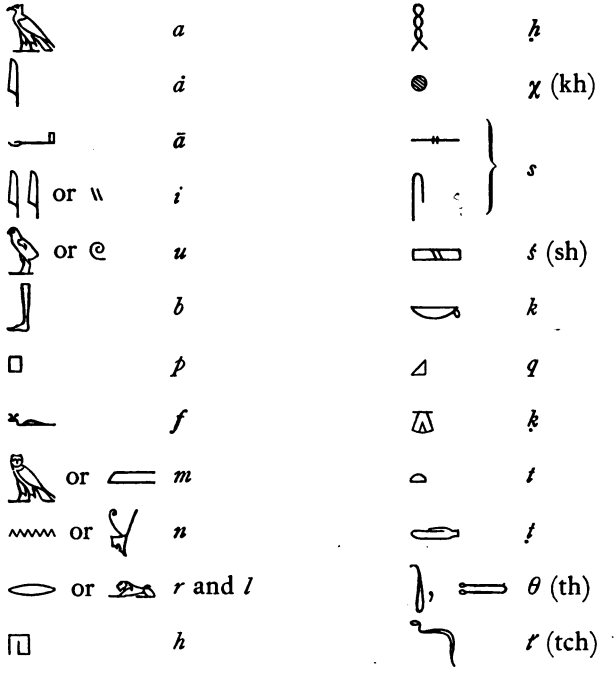
were obliged to use their ideographic signs to express alphabetic sounds only, or perhaps they found it necessary to preserve words by writing them alphabetically. Be this as it may, the use of alphabetic signs in Egypt is very ancient, for in the oldest inscriptions they appear side by side with signs used ideographically. Why the Egyptians did not go a step farther and abolish all signs which were not used alphabetically cannot be said; we owe them much, however, for our English alphabet is derived from the cursive hieratic forms of certain hieroglyphics through the Phoenician and Greek alphabets.[1] The Egyptian alphabetic characters are as follows:—

Egyptian alphabetic signs.



The values given above are those of one of the many systems of transliteration which have been proposed since the decipherment of the Egyptian hieroglyphics, and though it is probable

[1] For proofs of this statement see J. de Rougé, *Mémoire sur l'origine Égyptienne de l'Alphabet Phénicien*, Paris, 1874, 820; Dr. Maunde Thompson, *Handbook to Greek and Latin Palaeography*, London, 1893, plate facing p. 10;

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that a few of them will eventually be modified, they are sufficiently simple and accurate to be retained for some time. It is evident from the above signs that we are dealing with an alphabet which resembles that of Phoenician or Hebrew, Syriac, Arabic, and the like, and it is equally clear that only the consonants which constitute the pith and substance of the language were set down as real letters, whilst, of the vowel-sounds, only the fuller ones, and even those not always, were represented by certain consonants. The pronunciation of Egyptian words was, of course, known to the educated in all periods, but curiously enough the Egyptians never invented a system of marks like the "points" in Arabic, Hebrew, and Syriac, whereby the correct vocalisation of every word was preserved. Speaking generally, the three primary vowel sounds A, I, U, were represented by , , and , and these are practically equivalent to the Hebrew letters א, י, and ו; for the other signs may be transcribed in Hebrew by ע *ayin*, by ב, by פ, by מ, by נ, by ר, by ה, by ח (has the sound of *ch* in the Scotch word *loch*, or the German *Rache*), by ס (?), by שׁ, by שׂ, by כ, by ק, by ג (*i. e.*, represents a sound similar to the hard *g* with which the people in Northern Africa pronounce the strongly articulated guttural ק), by ת, and by ת, by ט, and by צ.[1] From what has been said above it will be understood that the vowel sounds with which the Egyptian pronounced many of their words

Affinity of Egyptian and Semitic alphabets.

Consonants used for vowels.

Dr. Maunde Thompson in *Facsimiles of MSS. published by the Palaeographical Society*, Series II. plate 101; the article *Alphabetum* (Daremberg and Saglio, *Dictionnaire des Antiquités Grecques et Romaines*, Paris, 1873, p. 188 f.) by F. Lenormant; Isaac Taylor, *The Alphabet*, 2 vols. London, 1883; and Kirchoff, *Studien zur Geschichte des Griechischen Alphabets*, Berlin, 1877.

[1] Among recent contributions to Egyptian phonology the following should be consulted: Brugsch, *Die Aegyptologie*, Leipzig, 1891, p. 42; Erman, *Das Verhältniss des Aegyptischen zu den semitischen Sprachen* (*Zeitschrift d. Deutsch. Morgenl. Gesellsch.* Bd. XLVI. ss. 93—129); and Steindorff, *Das altägyptische Alphabet und seine Umschreibung* (*ibid.* ss. 709—730).

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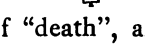
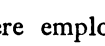
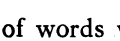
are unknown, and where this is the case a short *e* is usually inserted to make the transliteration pronounceable; thus *nfr* "good" is usually transcribed *nefer*, *ntr* "God" by *neter*, and so on.

Direct and symbolic meanings of ideographs.

Ideographic signs, *i. e.*, those which express an idea, are sometimes to be interpreted literally, and sometimes symbolically, thus *seś* "nest", *seχet* "field", *ineb* "wall", *teχen* "obelisk", are examples of ideographs which are to be understood literally; but the musical instrument is symbolic of "happiness", the seal of "treasure", the instrument of "God", the bier of "death", and so on.

Phonetic values of ideographs.

The phonetic values of ideographic signs were employed in the spelling of words without any reference to the original ideographic meaning. Thus , the picture of a digging tool, the phonetic value of which is *mer*, is found in the words *mer* "to love",  *meri* "tree", *mer* "eye", simply because it has the syllabic value of *mer*. Again , the picture of a branch of a tree, is found in the words  *em χet* "after", and  *χet* "to engrave", etc., but only as a syllabic value. In theory every hieroglyphic could be used both as an ideograph and as a syllable. Some ideographs have more than one phonetic value, in which case they are called **polyphones**, and many different ideographs have similar values, in which case they are called **homophones**. The following signs and their values should be learnt by heart :—

Polyphones and homophones.

List of signs with their phonetic values.

	ur		*ḥeḥ*		*uʿa*		*ka*
	ser		*śeps*		*ṯaṯ*		*χen*
	qa		*ȧmen*		*ȧn*		*ȧn, ȧt*
	qeṭ		*χer*		*ȧri*		*mā*
	ȧr		*ṭep*		*ḥu*		*neχt*
	fa		*ḥrȧ, ḥer*		*sepṭ*		*ṭā*

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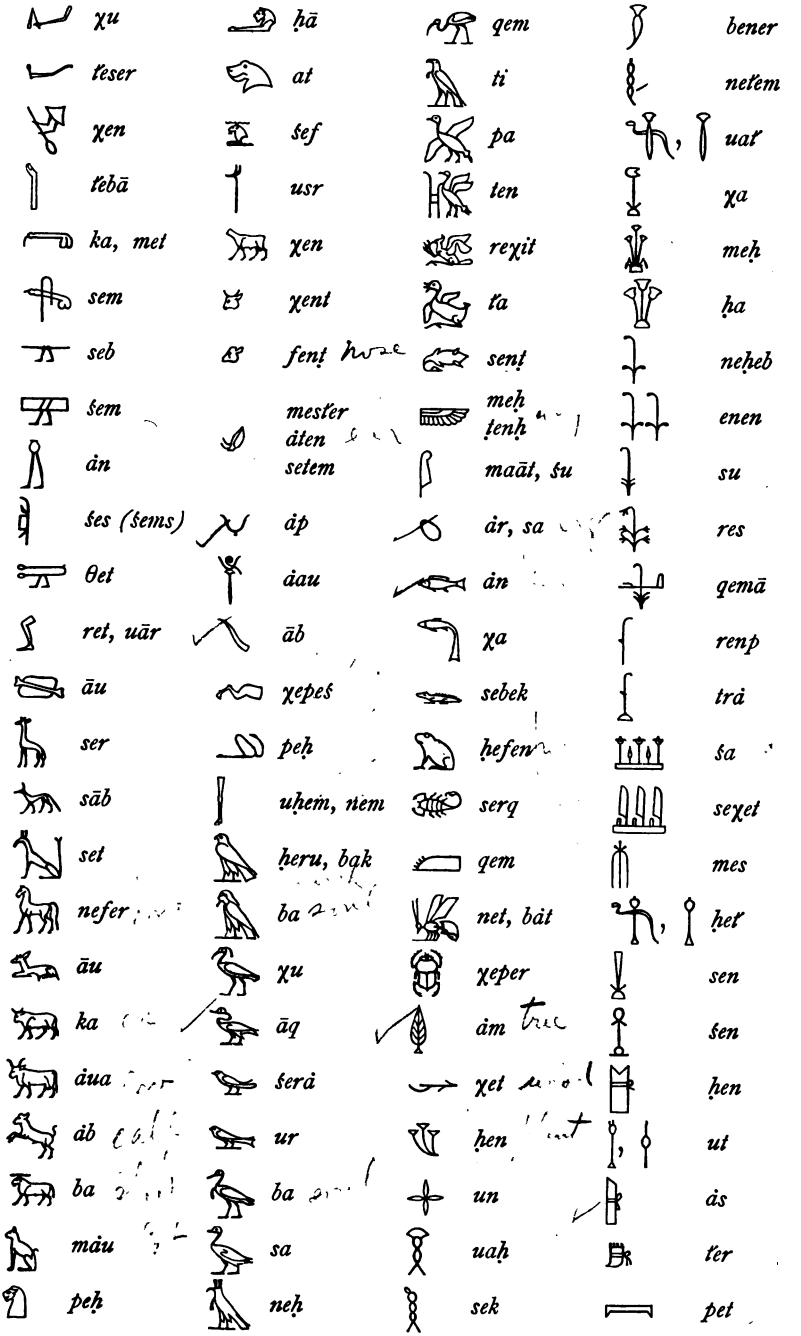
List of signs with their phonetic values.



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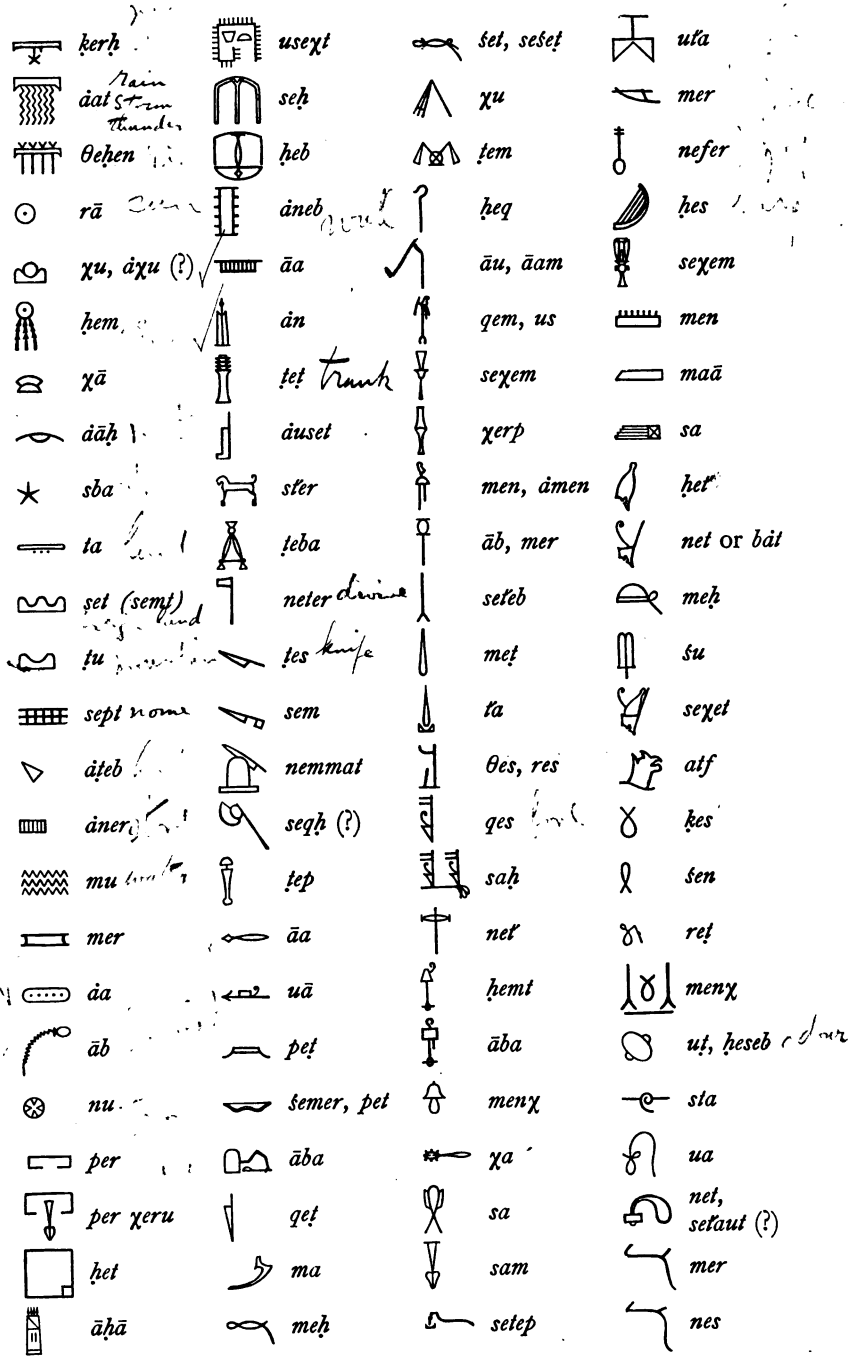
List of signs with their phonetic values.



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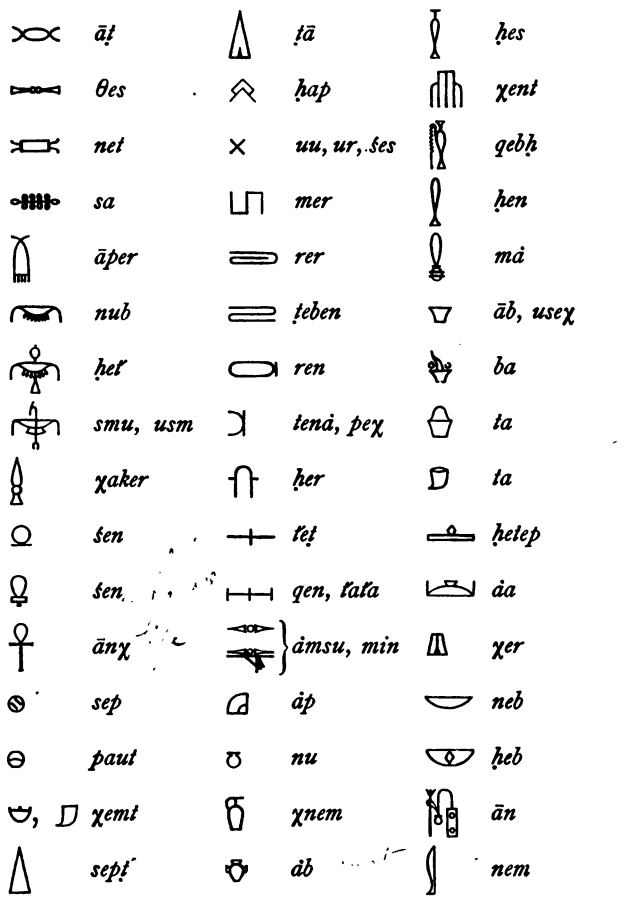

List of signs with their phonetic values.

Determinatives.

As long as the Egyptians used picture writing pure and simple their meaning was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs which had no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which we call **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all hiero-

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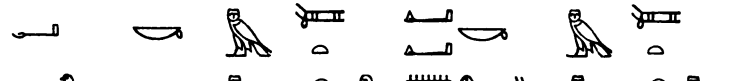
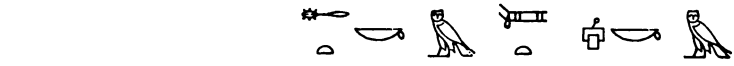
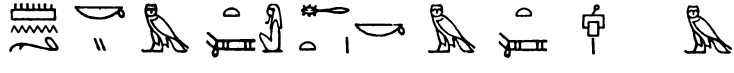
Great antiquity of the use of determinatives.

glyphic inscriptions known contain them, and it would seem that they originated in prehistoric times. It is, however, clear that they occur less frequently in the texts of the earlier than of the later dynasties. The following example will show how determinatives were added, and how ideographs were spelled out in alphabetic signs, and what alterations were made when ancient texts were copied by scribes.

(1) 

(2)

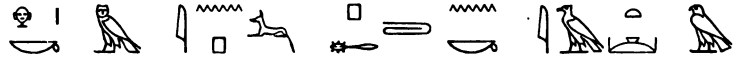
(1) 

(2) 

(1)

(2)

(1)

(2) 

The version given in (1) is from the pyramid of Unàs, the last king of the Vth dynasty, and that in (2) is from a coffin of the XIth or XIIth dynasty (see Maspero, *Rec. de Trav.*, t. III, p. 201).

Meanings of words indicated by determinatives.

It frequently happened that two or more words of different meanings had the same sound; in such cases the proper determinative is most useful in determining the exact sense of a word. Thus *āḥā* "to stand", and *āḥā* "boat", are two words having the same sound but different meanings; in the one case a pair of legs is the determinative, and in the other a boat . Similarly *men* "to abide", and *men* "to be ill", are distinguished in meaning by the determina-

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tive of abstract ideas, and by the determinative of evil or discomfort.

General and specific determinatives.

Determinatives may be divided into two groups: those which determine a single species, and those which determine a whole class. Examples of the first group are *tekhen* "obelisk", *sesh* "nest", *āa* "donkey", etc.; strictly speaking this group consists of pictures of objects preceded by the words for them written in alphabetic and syllabic characters. Of general determinatives the following are the most used:—

Common determinatives.

Character	Determinative of	Character	Determinative of
1.	to call	16.	to cut, slay
2.	man	17.	fire, to burn
3.	to eat, to think, to speak, and whatever is done with the mouth	18.	odour
		19.	to overthrow
		20.	strength
4.	inertness	21.	actions performed with the legs
5.	woman		
6. or	god, what is divine	22.	flesh
7.	goddess	23.	animal
8.	tree	24.	bird
9.	plant, flower	25.	evil, little
10.	earth, land	26.	fish
11.	road, to travel	27.	rain, storm-cloud, thunder
12.	foreign land	28.	time
13.	nome	29.	town, city, village
14.	water	30.	stone
15.	house	31. or	metal

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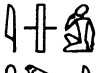
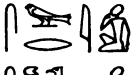
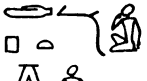
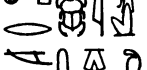
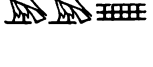
Character	Determinative of	Character	Determinative of
32.	wood	35.	liquid, unguent
33.	wind, air	36.	abstract idea.
34.	foreigner		

The following words will show how the above are used.

Examples of words with common determinatives.

1.		*nâs*	to call
2.		*âb*	a priest
3.		*âm*	to eat
		*surâ*	to drink
		seχa	to remember
		ḳer	to be silent
		*ṯept*	to taste
4.		*ḳenen*	to be exhausted
5.		*sat*	daughter
6.		*χeperâ*	the god Khepera
7.		*Mer-seḳer*	the goddess Merseker
8.		*âś*	cedar, persea tree
9.		*ânχ*	flower
10.		*seχet*	field
11.		*seuau*	to make to depart
12.		*Reθennu*	Northern Syria
13.		*Ḥerui*	the nome of two gods

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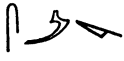
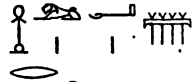
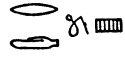
14.		*qebḥ*	cold water
15.		*beχennu*	house
16.		*sma*	to slay
17.		*ta*	to burn
18.		*śefut*	putrid sore
19.		*seχer*	to throw down
20.		*āťau*	violence
21.		*āḥā*	to stand
		peḥ	to arrive
		hab	to send
		χenṭ	to step
		sper	to come
22.		*ḥāu*	members
23.		*pennu*	mouse
24.		*apṭ*	duck
25.		*ȧtu*	the destitute
26.		*nāru*	the nāru fish
27.		*śenrā*	tempest
28.		*rek*	time
		hru	day
29.		*Ȧbṭu*	Abydos
30.		*reṭ*	sandstone

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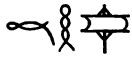
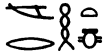
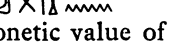
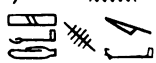
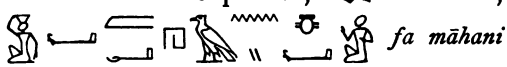
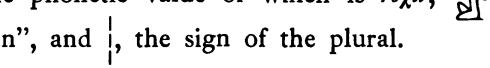
31.		*teḥt*	lead
32.		*ses*	bolt
33.		*meḥ*	air, wind
34.		*Āāmu*	Asiatics
35.		*merḥet*	unguent
36.		*χet*	thing.

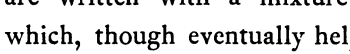
Plurality of determinatives.

Many words have more than one determinative. Thus *beṭeś* "to be exhausted" is determined by "exhaustion", and "evil";  *qebḥ* "cold water" is determined by (the phonetic value of which is *qebḥ*) "water flowing from the top of a vase", and "water", and "a thing which contains water";  *śāṭ* "to slay" is determined by "something which is hacked to pieces", "a knife", and "strength";  *fa māhani* "carrier of milk" is determined by "liquid", "strength", and "man";  *reχit* "rational beings" is determined by , the phonetic value of which is *reχit*, "man", and , "woman", and , the sign of the plural.

Words having no determinative.

A large number of words are written without any determinative, *e. g.*, *ḥenā* "with", *ȧm* "in", *māk* "verily", etc.; these and similar common words were probably thought to need no determinative.

Use of syllabic with alphabetic characters.

Many words are spelt wholly with alphabetic characters, *e. g.*,  *seśeni* "lily", *ȧner* "stone", *semeḥi* "left side", *ḥeqt* "beer", etc.; but the greater number are written with a mixture of alphabetic and syllabic signs, which, though eventually helpful in showing the correct reading of the words, are at first confusing. Thus *ȧm* "to eat" is written

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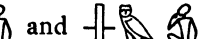
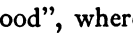
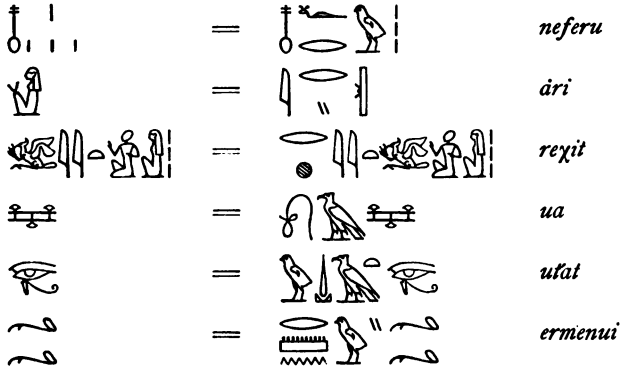
 and  *i. e., ȧm* + *m*, which does not mean that we are to read the word *ȧmm*, but only *ȧm*, the was only added to help the reader to give the sound of the word readily; similarly *mesṯem* "eye-paint" is written , *i. e.*, *mesṯem* + *m*; and *merer* "to love" is written *mer* + *r* + *r*, etc. For convenience' sake we may call such alphabetic helps to the reading of words "phonetic complements". Many examples occur of words which are practically written twice, once in alphabetic and once in syllabic signs, *e. g.*, *neterit* "goddesses", wherein to *neter* are added the signs *ter* and the determinative of divinity; *ābа* "courtyard of a temple" wherein we have the signs *āb* + *b* + *ba* + *a*; *Tem* "the god Tmu", where we have *t* + *tem* + *m*;  *nefer* "good", where we have *nefer* + *f* + *r*; *neḥeḥ* "eternity", where we have *n* + *neḥ* + *ḥ* + *ḥ*; *sta* "to bring", where we have *s* + *t* + *ta* + *a* + *sta*; *χeper* "to come into being", where we have *χ* + *p* + *χeper* + *r*, etc.

The values of many characters have been ascertained by means of the variant readings which are found in different copies of the same text; compare the following:— Importance of variant readings.



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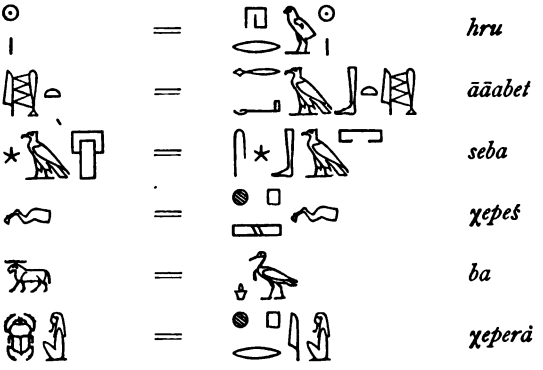

We have now seen how ideographs and alphabetic and syllabic phonetic signs, and determinatives may be used in writing words, let us now take a connected passage from a text and observe how the hieroglyphics are arranged therein.

Extract from a text analysed.

In the first place we must break the extract up into words, for whether written horizontally or perpendicularly the words of an inscription are never separated from each other by the Egyptians. Thus we have :—

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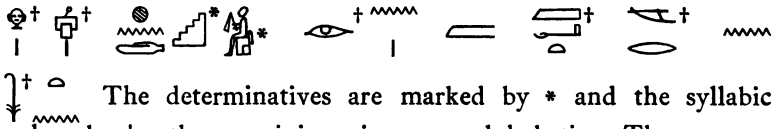

The determinatives are marked by * and the syllabic values by †; the remaining signs are alphabetic. The passage may be transliterated :— *ȧu ȧri-nȧ ḥeseset reθ hereret neteru ḥer-s ȧu ṭā-nȧ ṯau en ḥeqer sesa-ȧ ȧt ȧu śes-nȧ Ḥeru em per-f ȧn āā re-ȧ em śenit ȧn peṭ em nemmat-ȧ śem-ȧ ḥer-sa χenṭ ȧri-nȧ em maāt mer en suten,* and read :—

"I have done (*ȧu ȧri-nȧ*) what is pleasing (*ḥeseset*) to men (*reθ*), and what is gratifying (*hereret*) unto the gods (*neteru*); because of it (*ḥer-s*) I have given (*ȧu ṭā-nȧ*) cakes (*ṯau*) to (*en*) the hungry (*ḥeqer*), I have satisfied (*sesa-ȧ*) the poor and needy (*ȧt*), I have followed (*ȧu śes-nȧ*) Horus (*Ḥeru*) in (*em*) his house (*per-f*), not (*ȧn*) magnifying (*āā*) my mouth (*re-ȧ*) against (*em*) nobles (*śenit*), not (*ȧn*) making long (*peṭ*) in (*em*) my stride (*nemmat-ȧ*), I walked (*śem-ȧ*) according (*ḥer-sa*) to the step of measure (*χenṭ*), I wrought (*ȧri-nȧ*) according to (*em*) what was right and true (*maāt*), which was beloved (*mer*) by (*en*) the king (*suten*)."

Difficulty of finding the meanings of words.

It has been shown on p. 17 how variant readings supply the correct values of many syllabic signs, and it is self-evident that the probable meaning of many words can be at once known by the determinatives which follow them, but there remains a large number of words the exact meaning of which cannot be exactly stated by the help of the hieroglyphics only. The early decipherers of the cuneiform inscriptions, when once they had obtained the alphabetic and syllabic values of the signs, relied largely on their knowledge of the languages cognate to that which they were studying for help in determining verbal forms, and for a supply of roots which, having made allowances for change in letters, etc., they believed would give them a clue to the meanings which they sought. Thus Sir Henry Rawlinson relied upon Zend and Sanskrit in his immortal work on the Behistun Inscription, and Norris and others succeeded in deciphering Babylonian and Assyrian inscriptions by the help of

Importance of cognate languages in decipherment of cuneiform and hieroglyphic inscriptions.

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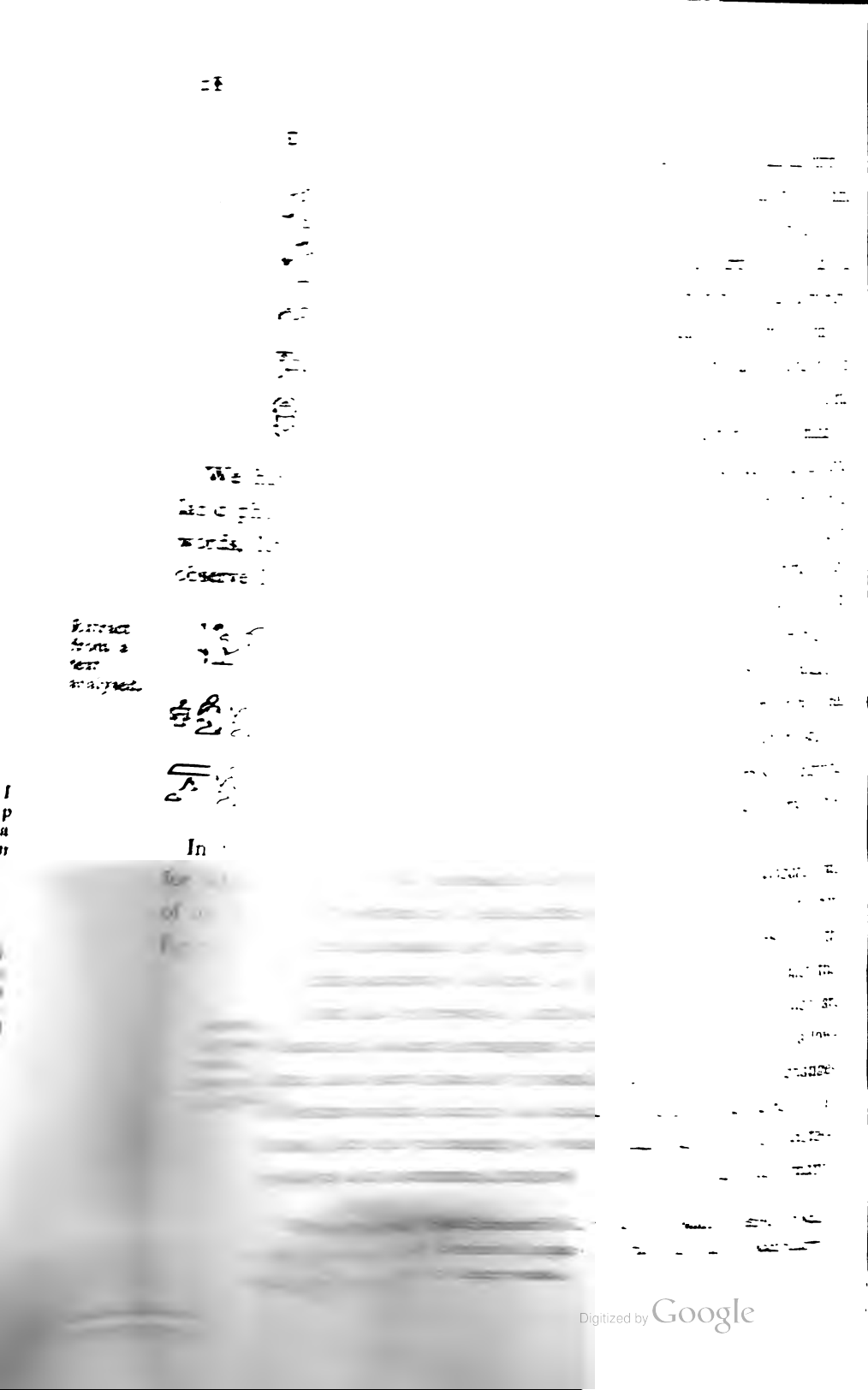
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[illegible] forms, etc., can be identified, and that the [illegible] which are added to the words to form plurals, the [illegible] inflexion. Where there exists an Egyptian equivalent [illegible] meaning of which cannot be doubted by its determinative, [illegible] sense of that word can be gleaned. The following [illegible] examples show the close connexion between Egyptian and Coptic [illegible]rds.

Egyptian			Coptic	
	hrt	heaven	ⲡⲓ	
	ḳrṯ	belly	ⲕⲁⲣⲧ	
	rn	name	ⲣⲁⲛ	
	ḥr	face	ⲣⲟ	
	ḥmsi	sitting	ⲙⲟⲩⲥⲓ	
	ḥr ib	middle	ⲙⲁⲓⲟ	
	ḥnꜥ m ḥr	with	ⲛⲁⲧⲙⲡⲣⲟ	
	ḫnt	before	ⲙⲡⲣⲟ	
	ḫnt	before	ⲙⲡⲣⲟ	
	rmṯ	man	ⲣⲱⲙⲉ	
	r	mouth	ⲣⲟ	
	ḳbḥ	bosom	ⲕⲟϩⲓ	
	it f	father	ⲉⲓⲱⲧ	

[1] The Coptic alphabet is as follows:— ⲁ *a*, ⲃ *b*, ⲅ *g*, ⲇ *d*, ⲉ *e*, ⲍ *z*, ⲏ *ē*, ⲑ *th*, ⲓ *i*, ⲕ *k*, ⲗ *l*, ⲙ *m*, ⲛ *n*, ⲝ *x*, ⲟ *o*, ⲡ *p*, ⲣ *r*, ⲥ *s*, ⲧ *t*, ⲩ *y*, ⲫ *ph*, ⲭ *kh*, ⲯ *ps*, ⲱ *ō*, ϣ *sh*, ϥ *f*, ϩ *h*, ϫ *k*, ϭ *dj*, ϯ *tch*, ⳉ *ti*.

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Hebrew and other Semitic dialects. Now although Egyptian is, in many particulars, similar to the great family of Semitic languages, yet among them all there is none which is as valuable in explaining its words and grammar as are Zend and Sanskrit to the Persian cuneiform inscriptions, and as are Hebrew, Syriac, and Chaldee to the cuneiform inscriptions which are written in the Semitic dialects of the ancient dwellers in the land which lay between the Tigris and Euphrates. We must, then, look elsewhere for help in determining the meaning of Egyptian words, and we find it in the language called Coptic, *i. e.*, the Egyptian language of the Graeco-Roman period which is written in Greek letters, and has been preserved for us chiefly by the ecclesiastical literature of the Egyptian Christians. Early in the first quarter of this century Champollion found it of the greatest value in deciphering the hieroglyphic inscriptions, indeed it is most probable that without the great knowledge of Coptic which he possessed his labours would never have been crowned with such brilliant success; the value of the study of this language remains undiminished for the purposes of Egyptian philology, and every student of hieroglyphics should make himself acquainted with as much of it as possible.[1]

Great value of Coptic.

It is not possible to say when the Egyptian language was first written in Greek letters; some believe the Bible to have been translated into Coptic in the second and others in the eighth century of our era. Be that as it may, it is a fact that Coptic has preserved a large number of the words which are found in ancient hieroglyphic inscriptions, and when an allowance has been made for phonetic decay and for the changes of letters which occur in all dialects of cognate languages, it is found that the meanings of words suggested by their determinatives are confirmed, that new ones are supplied, that many

Ancient Egyptian words preserved in Coptic.

[1] The beginner will find Steindorff's *Koptische Grammatik*, Berlin, 1894, a very useful book; it contains 64 pages of Coptic text and a vocabulary which will carry him on to larger works.

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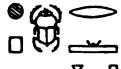
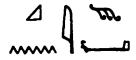
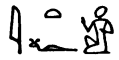
grammatical forms, etc., can be identified, and that the vowels which are added to the words in Coptic indicate the correct vocalization. Where there exists no Coptic equivalent of a word, the meaning of which cannot be decided by its determinative, the sense of that word can only be guessed at. The following examples show the close connection of Egyptian and Coptic words.

Egyptian and Coptic words compared.

Egyptian			Coptic
	ḥrȧ	face	ϩⲣⲁ[1]
	χaṭ	body	ϧⲏⲧ
	ren	name	ⲣⲁⲛ
	pet	heaven	ⲫⲉ
	χatur	ichneumon	ϣⲁⲑⲟⲩⲗ
	nehet	sycamore	ⲛⲟⲩϩⲉ
	bȧa en pet	iron	ⲃⲉⲛⲓⲡⲉ
	χeper	to be	ϣⲱⲡⲓ
	erṭeb	because of	ⲉⲑⲃⲉ
	fa	to carry	ϥⲁⲓ
	remθ	man	ⲣⲱⲙⲓ
	re	mouth	ⲣⲱ
	qenȧ	bosom	ⲕⲟⲩⲛ
	ȧtf	father	ⲉⲓⲱⲧ







[1] The Coptic alphabet is as follows:— ⲁ *a*, ⲃ *b*, ⲅ *g*, ⲇ *d*, ⲉ *e*, ⲍ *z*, ⲏ *ē*, ⲑ *th*, ⲓ *i*, ⲕ *k*, ⲗ *l*, ⲙ *m*, ⲛ *n*, ⲝ *x*, ⲟ *o*, ⲡ *p*, ⲣ *r*, ⲥ *s*, ⲧ *t*, ⲩ *y*, ⲫ *ph*, ⲭ *kh*, ⲯ *ps*, ⲱ *ō*, ϣ *sh*, ϥ *f*, ϧ *ḥ*, ϩ *h*, ϫ *dj*, ϭ *tch*, ϯ *ti*.

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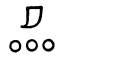
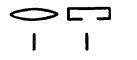
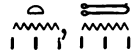
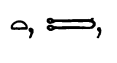
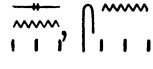
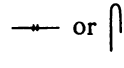
	mȧu	lion	ⲙⲟⲩ
	bener	date palm	ϧⲉⲛⲛⲉ
	*χemt*	copper	ϩⲟⲙⲧ
	at	back	ⲱⲧ
	neḥem	to deliver	ⲛⲱϩⲉⲙ
	ḥeqer	to hunger	ϩⲕⲟ
	surȧ	to drink	ⲥⲱ
	*erper*	temple	ⲉⲣⲫⲉⲓ

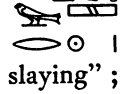
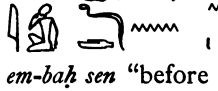
Pronouns.

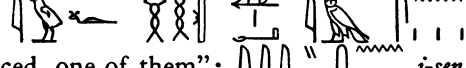
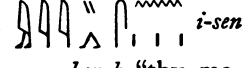
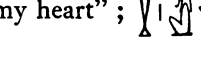
The **personal** pronominal suffixes are:

Sing. 1.		*ȧ*	Plur. 1.		*n*
„ 2 m.		*k*	„ 2.		*ten, θen*
„ 2 f.		*t, θ*			
„ 3 m.		*f*	„ 3.		*sen*
„ 3 f.		*s*			

The following examples illustrate their use:—

re-ȧ "my mouth"; *ṭā-ȧ* "I will give";

setem-k re-ȧ "thou hearest my voice"; 
urś-f beḥu "he passed the day in slaying";
 *ȧ ṭeṭ en n* "what we said";

em-baḥ sen "before them"; 
ȧu-f uaḥ uā ȧm sen "he placed one of them";  *i-sen* "they came"; *ȧb-ȧ* "my heart";  *ḥen-k* "thy ma-

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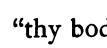
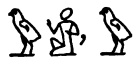
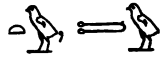
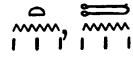
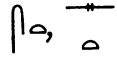
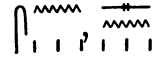
jesty" ; *tet-k* "thy body" ;  *tes-a* "myself" ; *tes-f* "himself".

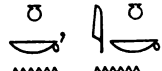
The forms of the pronouns are :—

(A) Sing. 1.  *ua* Plur. 1. *n*

„ 2 m.  *tu, θu* „ 2.  *ten, θen*

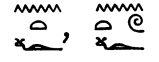
„ 3 m. *su*

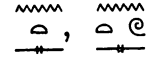
„ 3 f.  *set* „ 3.  *sen*

(B) Sing. 1.  *nuk, anuk*

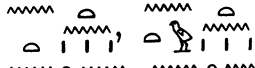
entek, entuk

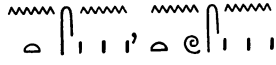
entet, entut

 *entef, entuf*

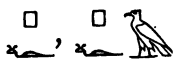
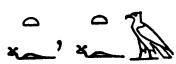
 *entes, entus*

Plur. 1. (wanting)

„ 2.  *ent-ten, entu-ten*

„ 3.  *ent-sen, entu-sen*

The **demonstrative** pronouns are :

Sing. m.		*pen*	this
„ f.		*ten*	this
„ m.		*pef, pefa*	that
„ f.		*tef, tefa*	that
„ m.		*pa*	this
„ f.		*ta*	this

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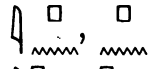
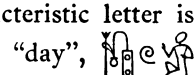
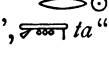
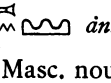
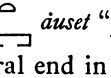
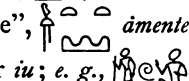
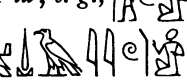
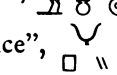
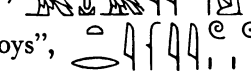
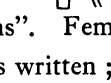
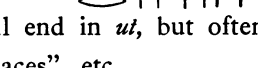
Plur. m.		*ȧpen, pen*	these
„ f.		*ȧpten, peten*	these
„		*nefa*	those
„		*na*	these
„		*pau*	these.

Other words for this are or *enen*, and *ennu*.

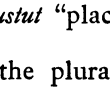
The **relative** pronouns are :— *ȧ* and *ent*, or *enti*, or *entet*.

Nouns.

Nouns in the Singular.

Masculine nouns end in *u*, though this characteristic letter is usually omitted by the scribe : *e. g.*, *hru* "day",  *ānu* "scribe", *uḥemu* "herald",  *ta* "earth", *sen* "brother", etc. Feminine nouns end in *t*, *e. g.*, *reȧat* "side",  *ȧnt* "valley",  *ȧuset* "place",  *ȧmentet* "west", etc. Masc. nouns in the plural end in *u* or *iu*; *e. g.*,  *seru* "princes",  *utennu* "offerings",  *māťaiu* "police",  *ȧpiu* "envoys", 

Nouns in the Plural.

trȧiu "seasons". Fem. nouns in the plural end in *ut*, but often the *t* only is written ; *e. g.*,  *ȧustut* "places", etc.

The oldest way of expressing the plural is by writing the ideograph or picture sign three times :—

	qesu	bones
	ȧat	regions, zones
	seχet	fields

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ṯepu ȧbeṭ beginnings of months

ȧbu hearts

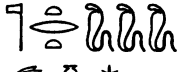
ȧnnu offerings

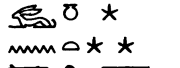
useru powers

seχemu forms.

These examples are taken from the pyramid texts of the Vth and VIth dynasties; in the same texts we find also *χu* "intelligences", and *uru* "chiefs", *i. e.*, an ideograph written once and also thrice followed by which afterwards, when modified into or , became the common sign of the plural. Words spelt in full with alphabetic signs are also followed, at times, in these texts by ; *e. g.*, *ȧt* "fathers", *reθ* "men", *ȧt* "wheat", *beṭet* "barley", *ḥuaat* "humours", *ḥunut* "young women", *seχtet* "fields", *urȧu* "great ones", *śerru* "little ones".

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice : *e. g.*,

 *neterut* goddesses

 *unnut* hours

meru lakes

ȧru divine guardians

ȧpt registers

śesat darknesses

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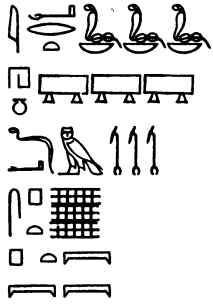


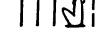
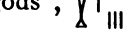
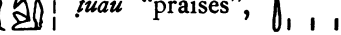
āārut uraei

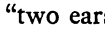
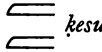
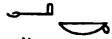
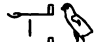
henu coffins

tāmu sceptres

sept nomes

pet heavens.

Other examples of ways of writing the plural are :— *āat* "stones", *śenut* "granaries", *śāt* "sand", *aḥu* "oxen",  *neteru* "gods",  *ḥenu* "priests", *ḥent* "priestesses". *ṭuau* "praises",  *θenre* "mighty deeds", *āaut em ḥefnu* "animals in hundreds of thousands", etc.

The dual. In the oldest inscriptions the dual is usually expressed by doubling the ideograph ; *e. g.*, *mesťerui* "two ears",  *χuti* "two horizons", *baui neterui* "two souls divine", etc. Frequently the word is spelt alphabetically or syllabically and is determined by the double ideograph ; *e. g.*, *petti* "two heavens",  *ḳesui* "two sides", *χui* "two lights", *θebut* "two soles of the feet", etc. Sometimes \\ is the mark of the dual in the early texts, *e. g.*,  *āāui-k* "thy two hands", and this sign, which strictly speaking should be written ||, indicated the dual to the latest times ; compare  *āāui* "two hands", *reṭui* "two feet", *pa teχenui urui* "the two great obelisks" (also written in the same inscription), etc.

In Egyptian the noun is undeclined.

The Article.

Definite article. The definite article masculine is or *pa*, feminine *ta* ; the plural is *na*.

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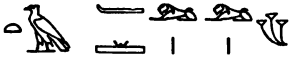
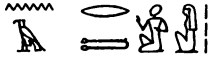
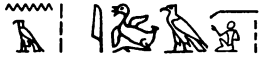
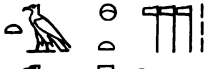
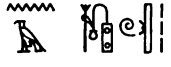
EXAMPLES.

	pa ser	the prince
	pa ḥer	the terrifier
	pa Rā	the Sun
	pa sen	the brother
	pa suten	the king
	ta reḏat	the side
	*ta ḫurere*	the flower
	ta ḏuset	the place
	na ābauti	the strivings
	*na reθ*	the men
	na śauabu	the persea tree
	*na ḏťau*	the thieves
	pa neter	the god
	pa sep	the time
	pa āā	the great one
	pa ki	the other
	pa χemti	the coppersmith
	ta ḏnt	the valley
	*ta ḏaut neteru*	the company of the gods
	ta ḥet	the temple
	*na ānu*	the scribes

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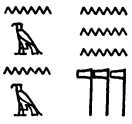
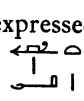


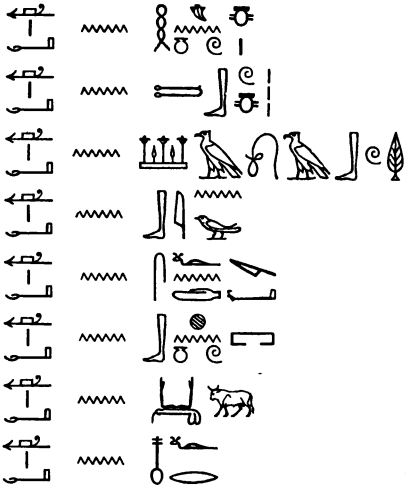
na mu the water

na neteru the gods.

Indefinite article.

The masc. indefinite article is expressed by *uā en* literally "one of", and the fem. by  *uāt en.*

EXAMPLES.



uā en ḥennu a jar

uā en θebu a pot

uā en śauabu a persea tree

uā en bȧn a bad thing

uā en sfenṭ a knife

uā en beχennu a house

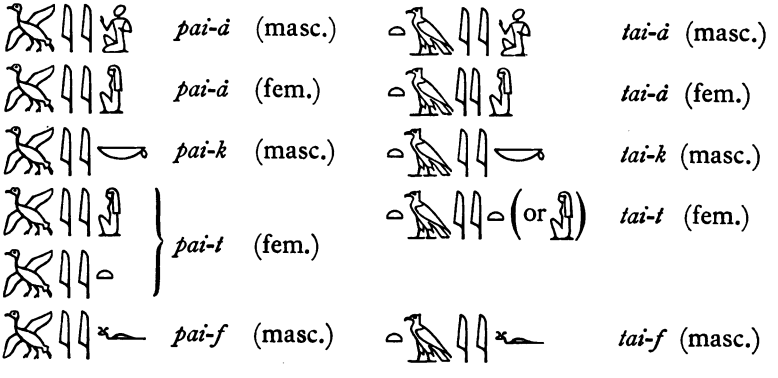
uā en ka a bull

uā en nefer a good thing.

Definite article and suffixes.

From the union of the definite article with the personal suffixes is formed the following series of words:—

SINGULAR.



pai-ȧ (masc.) *tai-ȧ* (masc.)

pai-ȧ (fem.) *tai-ȧ* (fem.)

pai-k (masc.) *tai-k* (masc.)

pai-t (fem.) *tai-t* (fem.)

pai-f (masc.) *tai-f* (masc.)

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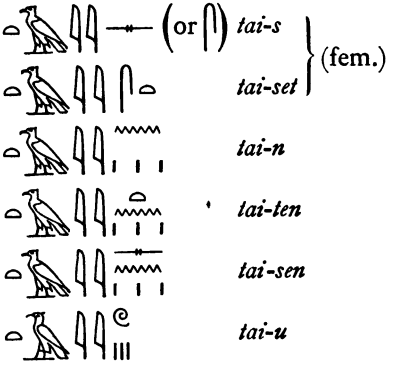
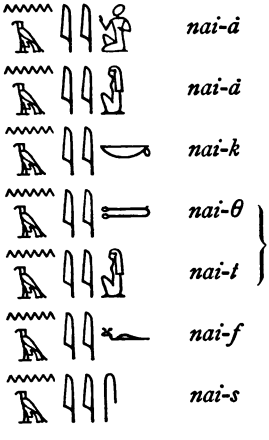
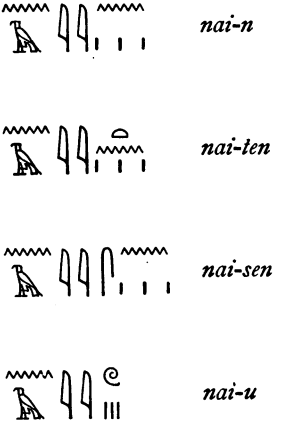
pai-s } (fem.)
pai-set }
pai-n
pai-ten
pai-sen
pai-u


tai-s } (fem.)
tai-set }
tai-n
tai-ten
tai-sen
tai-u

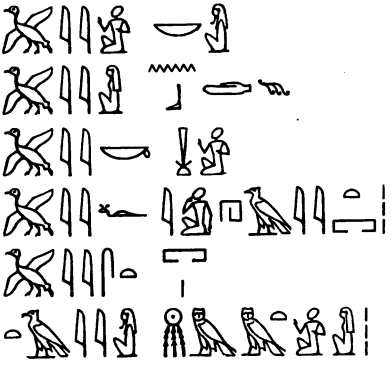
PLURAL.


nai-ȧ (masc.)
nai-ȧ (fem.)
nai-k (masc.)
nai-θ } (fem.)
nai-t }
nai-f (masc.)
nai-s (fem.)

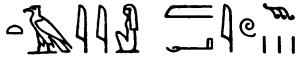

nai-n
nai-ten
nai-sen
nai-u

These are added to words in the following way:—

Examples.

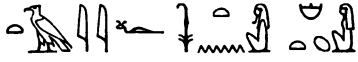

pai-ȧ neb my lord
pai-ȧ nebṭ my hair
pai-k sen thy brother
pai-f ȧhaiṭ his stable
pai-set per her house
tai-ȧ ḥememet my peoples

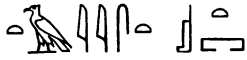
Digitized by Google


tai-ȧ māȧu my hair

tai-k mut thy mother

tai-f ḥemt his wife


tai-f suten ḥemt his queen

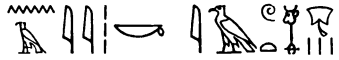

tai-set ȧuset her place

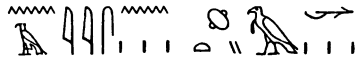
pai-ten ȧhai {your sentences of death

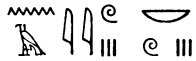
pai-sen ḥetrȧ their tribute

pai-u peḥ their arrival

nai-ȧ seru my princes

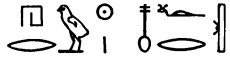

nai-k ȧaut thy cattle

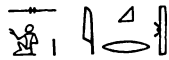

nai-sen uti their coffins


nai-u nebu their lords.

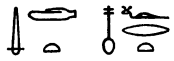
Adjectives.

The adjective is, in form, often similar to the noun, with which it agrees in gender and number; with a few exceptions it comes after its noun, *e. g.*,

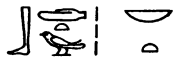

hru nefer a good day


sa ȧqer a wise man

betau āa great wickedness


meṫeṭ nefert fine speech

bȧnt nebt every evil


beṭet nebt every abominable thing.

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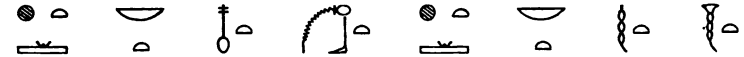


χet *nebt* *nefert* *ābet* *χet* *nebt* *neṯemet* *beneret*

thing every good, pure ; thing every pleasant, sweet.

ḥebsu neferu beautiful clothes

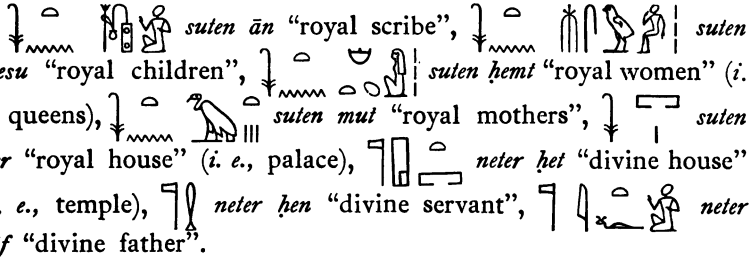
seru āāaiu great chiefs

nefer neferui a good thing doubly good

sti neṯem a sweet smell

ȧusetut āāaiut great abodes.

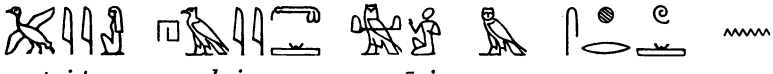
The adjectives "royal" and "divine" are usually written before the noun : *e. g.*,



suten ān "royal scribe", *suten mesu* "royal children", *suten ḥemt* "royal women" (*i. e.*, queens), *suten mut* "royal mothers", *suten per* "royal house" (*i. e.*, palace), *neter ḥet* "divine house" (*i. e.*, temple), *neter ḥen* "divine servant", *neter ȧtf* "divine father".

Methods of comparing adjectives.

Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner :—



pai-t *hai* *emmā-ȧ* *em* *seχeru* *en*

Thy husband is to me in the guise of

ȧtf *χer* *pa* *āa* *er-ȧ*

a father, moreover, [he is] the one who is old more than I.

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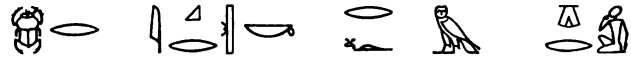
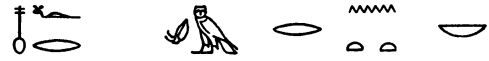


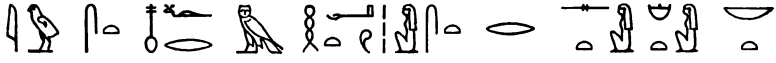
χeper *ȧqer - k* *er-f* *em* *ḳer*

Thou wilt be wise more than he in keeping silence.



nefer *setem* *er* *entet* *neb*

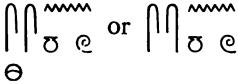
[It is] good to hearken more than anything, *i. e.*, to listen, or to obey, is better than anything, or best of all.



ȧu - set *nefer* *em* *ḥāt - set* *er* *set* *ḥemt* *nebt*

Was she beautiful in her person more than woman any.

Numbers.

I	=		*uā*	=	1
II	=		*sen*	=	2
III	=		*χemet*	=	3
IIII	=		*fṭu*	=	4
II / III or ✶	=		*ṭuau*	=	5
III / III	=		*sȧs*	=	6
III / IIII	=		*sefeχ*	=	7
IIII / IIII	=		*χemennu*	=	8
IIII / IIIII	=		*paut* / *pesṭ*	=	9
∩	=		*met*	=	10
∩∩	=		*ṭaut*	=	20

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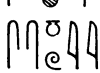
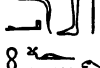
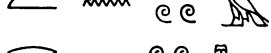
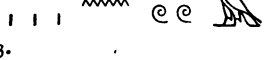
	=		*māb*	=	30
	=		*ḥement*	=	40
				=	50
				=	60
	=		*sefeχ*	=	70
	=		*χemennui*	=	80
				=	90
	=		*śaā*	=	100
	=		*śetau*	=	200
	=		*χa*	=	1,000
	=		*ťāb*	=	10,000
	=		*ḥefennu*	=	100,000
	=		*ḥeḥ*	=	1,000,000
	=		*śennu*	=	10,000,000

Fractions.

(1) = 1/3, = 1/2, = 2/3, = 1/10, = 1/100, = 1/1000, = 1/45, = 17 1/2, = 1/18, = 1/60, = 1/2090.

(2)  , that is, 1/2 × 400 = 200.

(3)  , that is, 1/3 × 400 = 133 1/3.

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Numbers are expressed in the following manner:—

āqu *āa*

loaves large, 900,000 + 90,000 + 2000 + 700 + 50, *i. e.*, "992,750 large loaves of bread".

Ordinal numbers are indicated either by *meḥ* placed before the figure, or by ס following it; *e. g.*, *meḥ sâs* "sixth", "fifteenth", *meḥ met ṭuau,* ס *sefeχ* "seventh", etc.

MEASURES.

(1) Of length:— *meḥ* "cubit"; *suten meḥ* "royal cubit" of 7 palms or 20 fingers; *meḥ neṫes* "little cubit" of 6 palms or 24 fingers; *ermen* "arm" of 20 fingers; *teser,* of 16 fingers; *śa āa* "the great *śa*" of 14 fingers; *śa neṫes* "the little *śa*" of 12 fingers; *śepui,* the "double palm" of 8 fingers; *χefā,* the "fist" of 6 fingers; *ṭeṭ,* the "hand" of 5 fingers; or *śep,* the "palm" of 4 fingers; *ṫebā,* the "finger".

(2) Of superficies:— *sa ṭa,* the *arura, i. e.,* 100 cubits; *ermen,* one half of an *arura*; *ḥesp,* one quarter of an *arura*; *sa,* one eighth of an *arura*; *su,* one sixteenth of an *arura*; *erma,* one thirty-second part of an *arura.*

(3) Dry measure:— = $^1/_4$ *hin*; ס *hin* = $^9/_{20}$ of a *litre*; *ṭenât* = 20 *hin*; *âpt* = 40 *hin*: *ḥetep* = 160 *hin.*

(4) Of weight:— *θen*; *qeṭ* = one tenth of a *θen*; *peḳ* = $^1/_{128}$ of a *θen.*

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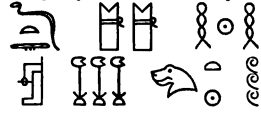
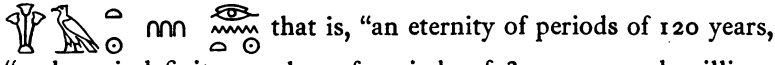
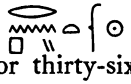
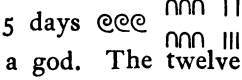
Time.

The principal divisions of time are :—

	ḥat	second		*at*	minute
or	*unnut*	hour		*hru*	day
	ḏbeṭ	month		*renpit*	year
	seṭ	period of 30 years		*ḥen*	period of 60 years
	ḥenti	period of 120 years		*ḥeḥ*	a long period of time
	ṭetta	eternity		*ḥeḥ*	a million of years.

In an interesting inscription quoted by Brugsch (*Thesaurus*, Abth. II., p. 195) the god Thoth, addressing one of the Ptolemies says that he has ordained the sovereignty of the royal house for a period of time equal to :—   that is, "an eternity of periods of 120 years, "and an indefinite number of periods of 30 years, and millions "of years, and ten millions of months, and hundreds of thousands "of days, and tens of thousands of hours, and thousands of mi- "nutes, and hundreds of seconds, and tens of third parts of "seconds."

The year,  *renpit*, consisted of twelve months of thirty days each (or thirty-six weeks of ten days each), to which were added five additional days to make up 365 days  . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each ; *ṣat* = time of inundation and period of sowing, *pert* = time of "coming forth" or growing, and *ṣemut* = time of harvest and beginning of inundation. The Copts, or

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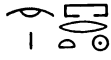
Egyptian Christians, have preserved, in a corrupt form, the old Egyptian names of the months, which read :—

= ⲑⲱⲟⲧⲧ Thoth

" = ⲡⲁⲟⲡⲓ Paopi

" = ⲁⲑⲱⲣ Hathor

" = ⲭⲟⲓⲁⲕ Khoiak

 = ⲧⲱⲃⲓ Tobi

" = ⲙⲉⲭⲓⲣ Mekhir

" = ⲫⲁⲙⲉⲛⲱⲑ Phamenoth

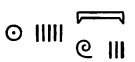
" = ⲫⲁⲣⲙⲟⲩⲑⲓ Pharmuthi

= ⲡⲁⲭⲱⲛ Pakhon

" = ⲡⲁⲱⲛⲓ Paoni

" = ⲉⲡⲏⲡ Epep

" = ⲙⲉⲥⲱⲣⲏ Mesore

 *hru ṭuau ḥeru renpit* "the five days over the year".

Thoth, the first month of the Egyptian year, began on the 29th of August.

The verb.

The consideration of the Egyptian verb, or stem-word, is a difficult subject which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian

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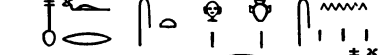
language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but the modern German Egyptologists boldly affirm the relationship of Egyptian to the Semitic family of languages, and the most recent exponent of this view applies the nomenclature of the Semitic verb or stem-word to that of Egyptian.

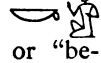
The stem-word.

The Egyptian stem-word may be indifferently a verb or a noun; thus *χeper* means both "to be", and the "thing which hath come into being"; so likewise *nefer* may mean "to be good", and a "thing which is good", and placed after a noun it becomes the adjective "good", as we see from the following:—

 *nefer set ḥer ȧb-sen* "good is it for their hearts"; *ren-k nefer em reχ en seru* "thy name is good in the opinion of princes"; *hru nefer* "a good day"; with the addition of the prefix *bu, nefer* means "prosperity", "goodness", "happiness", *e. g.*,

bu - nefer χeper em bu - bȧn

prosperity turneth into adversity.

Returning to the word *χeper*: by the addition of *ȧ* we have "I am", or "I was"; by the addition of  the stem-word has a participial meaning like "being" or "becoming"; by the addition of in the masc. and in the fem. *χeper* becomes a noun in the plural meaning "things which exist", "created things", and the like; by the addition of *ȧ* we have *χeperȧ* "the god to whom it belongeth to make things come into being", etc.

The stem-word with additions.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects, consist of two, three, four and five consonants, as examples of which may be cited *qem* "to find",

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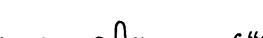
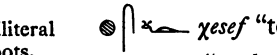
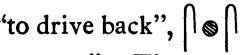
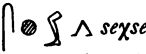
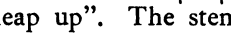
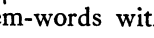
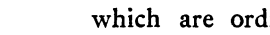
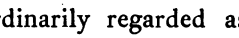
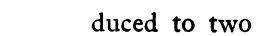
Biliteral roots.

 *χesef* "to drive back", *seχseχ* "to flee", *nemesmes* "to heap up". The stem-words with three consonants, which are ordinarily regarded as triliteral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between; these we may call primary or biliteral roots. Originally all roots consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant or by combining two roots of two letters; and so on. Speaking generally, the Egyptian verb has no conjugations or species, like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses, but Dr. Erman believes in the existence of the Infinitive and Imperative Moods and of a Participle. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation like the Massorah of the sages of Tiberias, or like the additions and the modifications in the forms of the letters to express the vowels adopted by the Ethiopians, or even any means of indicating the chief vowel sounds like the Syrians and Arabs; but very good guesses may sometimes be made by the help of the Coptic forms of words which are common to the two languages.

Formation of other roots.

Uncertainty of pronunciation.

The Causative.

There is in Egyptian a derivative formation of the word-stem or verb, which is made by the addition of or to the simple form of the verb, and which has a causative signification; *e. g.*,  *ānχ* "to live",  *se-ānχ* "to vivify";  *āb* "to wash", *se-āb* "to purify";  *men* "to abide",  *se-men* "to perpetuate";  *ḥetep* "to rest, be at peace",  *se-ḥetep* "to pacify"; *χeper* "to be",  *se-χeper* "to bring into being", etc. In Coptic the causative is expressed both by a prefixed *s* and *t* (see Stern, *Koptische*

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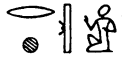
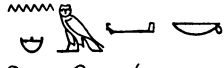
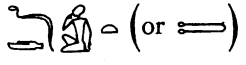
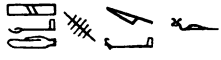
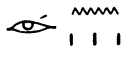
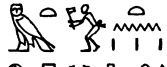
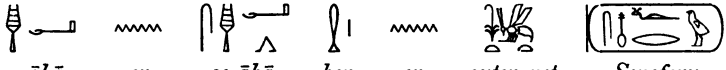
Gram., § 328, p. 157 ; Steindorff, *Koptische Grammatik*, § 230, p. 103 f.).

The verb is usually inflected by the addition of the pronominal personal suffixes ; *e. g.*, Inflection.

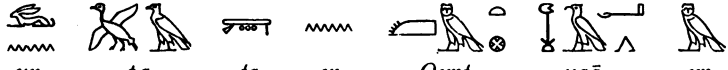
Sing. 1 com.		*reχ-ȧ*
„ 2 m.		*neḥem-k*
„ 2 f.		*ṯeṯ-t*
„ 3 m.		*śāṯ-f*
„ 3 f.		*qem-s*
Plur. 1		*ȧri-n*
„ 2 com.		*mit-ten*
„ 3 com.		*χeper-sen*

The commonest auxiliary verbs are *āḥā* "to stand", *un* "to be", *ȧu* "to be", *ȧri* "to do", *ṯā* "to give" ; examples of their use are :—

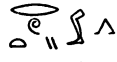
(1) 

āḥā	*en*	*se-āḥā*	*ḥen*	*en*	*suten net*	*Seneferu*
Stood up made	to arise	the majesty	of	the king of the North and South		Seneferu,

i. e., when king Huni was dead Seneferu set himself up as king of all Egypt.

(2) 

un	*pa*	*ta*	*en*	*Qemt*	*χaā*	*em*
Was	the	land	of	Egypt	left	in



ruti

a state of ruin.

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(3)

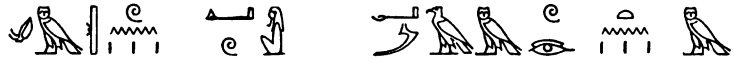
ȧu - sen ḥer reṭ em śauabu sen

Were they growing into persea trees two.

(4)

em ȧri meḥ ȧb - k aχetu kai

Do not make to fill thy heart [with] the wealth of another.

(5) 

setem-un ṭāu-ȧ āmamu - ten em

Listen ye, I will give (*i. e.*, make) to look you at

nai-ȧ χu

my glorious works.

As so many examples occur in the texts at the end of the book the following limited number of extracts must suffice to illustrate the simplest use of the verb :—

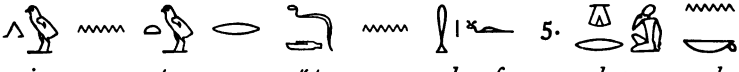
1.

nuk neter āā χeper ṫesef 2. *Rā pu em*

I am the god great the creator of himself. Rā it is when

uben - f 3. *nuk sef reχ - kuȧ ṭuau*

he riseth. I am yesterday, I know to-morrow.

4. 

iu en ṭu er ṫeṭ en ḥen-f 5. *ḳer - nek*

Came one to speak to his majesty. Be thou silent.

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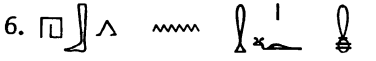
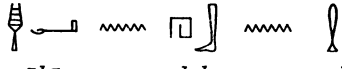
6.  7.

heb en ḥen-f mȧ hru neb em ťeṭ ȧu

Sent his majesty day every saying :— He

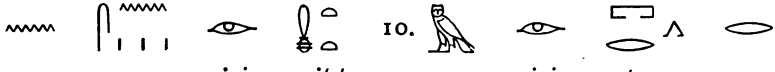
seχanen - nef sebtet uhen - nef nut-f

breached the wall, he overthrew the town.

8.  9.

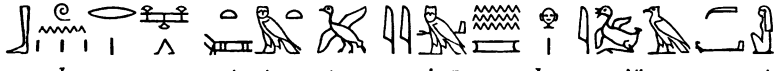
āḥā en heb en ḥen-f en ḥāu āḥā

Sent his majesty to the nobles.



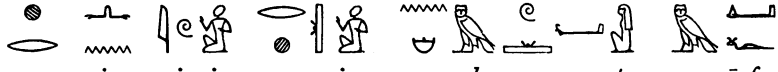
en sen ȧri mȧtet em ȧri per er

They did so. Do not make a going



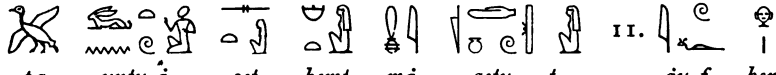
bun-re temt pa imā ḥer ȧťa - t

outside lest the sea be for seizing thee,



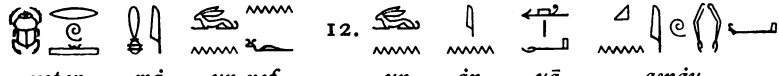
χer ȧn ȧu-ȧ reχ-ȧ neḥemu - t emmā-f

for not do I know I [how] to deliver thee from it,



pa untu-ȧ set ḥemt mȧ qeṭu - t ȧu-f ḥer

because I am a woman like unto thee. He was to



χeper mȧ un-nef un ȧn uā qenȧu

become as he had been. Did one embrace

(*i. e.*, they em-

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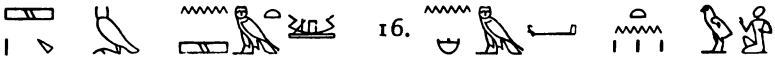
uā ȧm - sen śem pu ȧrit en sen ī -

one of them. A going forth they made. I have braced each other)

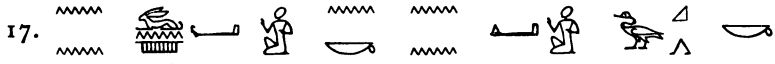
nȧ er maa neteru ťa - k[uȧ] er

come to see the gods. I have sailed on



śe em neśemet neḥem - ten - uȧ

the lake in the boat. Deliver ye me.



ȧn un - ȧ nek ȧn ṭā-ȧ āq - k

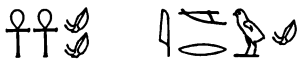
Not will I open to thee, not will I let enter thee

ḥer-ȧ ȧn ȧri āa en sba pen

over me, saith the guard of the step (?) of door this,

ȧnȧs ťeṭ - nek ren-ȧ maati neťesu

except thou tellest my name. The two eyes fail,



mesťerui ȧmeru

the two ears become stopped.

Adverbs.

In Egyptian the prepositions and certain substantives and adjectives to which *er* is prefixed take the place of adverbs;

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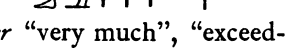
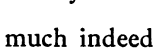
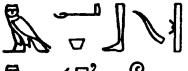
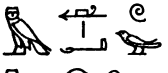
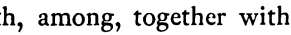
e. g., the preposition *ȧm* "in" becomes the adverb "there". Other examples of adverbs are :—  *er bunre* "outside" ;  *er ȧqer* "very much", "exceedingly", *er āa ur* "very much indeed", "exceedingly".

Prepositions.

Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are :— *en* for, to, in, because ; *em* from, out of, in, into, on, of, among, as, conformably to, as, with, in the state of, if, when, and *em* sometimes introduces a quotation ; *er* to, into, against, by, at, from, every, each, until ; or *ḥer* upon, in, besides, from, for, at, by reason of ; *ṯep* upon ; *χer* under, with ; *χer* from, with, under, during ; *mā* of, from, by ; *ḥenā* with ; *χeft* in the face of, before, at the time of ; *χent* in front of ; *ḥa* behind ; *mȧ* like ; *ȧmi* among ; *ṯer* since ; *ȧn* a particle placed between the verb and the subject.

Some compound prepositions are :—

	em ȧsu	in recompense for, in consequence of
	em āqa	in the midst, opposite (?)
	*em āb*	opposite, against
	*em uāu*	alone
	em uaḥ ḥer	in addition to
	em baḥ	before, in the presence of (also written )
	emem	in, with, among, together with

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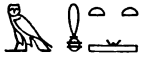
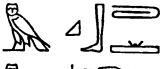
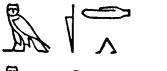
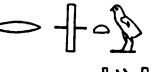
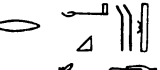
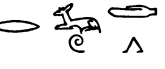
	emmā	in, with, among, together with
	*em màtet*	likewise
	em-rā	in the condition of
	em rer	about, around
	em ḥau	moreover, besides
	em ḥāt	in front, before
	em ḥer	opposite, in front of
	em ḥer àb	in the middle of
	em χem	without
	em χennu	within
	em χer	with
	em χet	after, with
	em sa	behind, after, at the back of
	*em qeb*	among, amidst
	*em qeṭ*	around, in the circuit of
	em ṭep	upon
	em ṭebu	in return for
	em ṯer	since
	*er àmtu*	between
	*er āq*	in the middle
	*er āuṭ*	between

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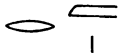
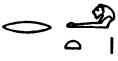
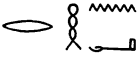
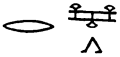

er ḳes at the side of

áire māu with

er enti because

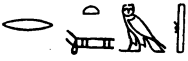

er ḥāt before


er ḥenā with

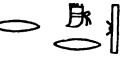

er ḥer in addition to

er ḥer in the presence of

er χet after


er tem so that not

er śaā as far as, until


er ṯer to the limit of

ḥeru besides

ḥer ṯep upon

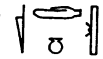
ḥer áb in the middle

ḥer ā at once

ḥer baḥ before

ḥer χeru beneath

ḥer sa behind, at the back


ḥer ḳeṭ conformably

χer ā subordinate to

χer ḥāt before

χer peḥ behind

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ṯer ā at once

ṯer baḥ } before, originally

ṯer embaḥ }

ṯer enti because

neferit er up to, as far as

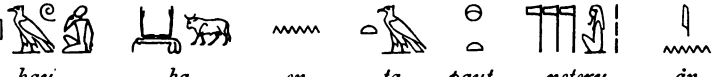
ȧp ḥer except

Conjunctions.

Conjunctions are :— *en* because of, *er* until, *ḥer* because, *χeft* when, *mȧ* as, *re pu* or, *ȧs*, *ȧst*, *ȧsk* when, *χer* now, and the particles *ȧr*, *ȧref*, *ref*, now, therefore, etc.

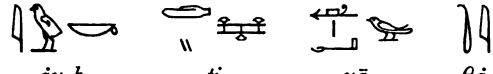
Particles.

Interrogative particles are :— *ȧn*, which is placed at the beginning of a sentence and is to be rendered by "?" *ȧχ* "what?", *nimā* "who?", *ȧseset* or *ȧqes* "who?", "what?", *tennu* "where", *petrȧ* or *peti* (?) "what?", etc. The following passages show their use :—

1. 

hau *ka* *en* *ta* *paut* *neteru* *ȧn*

O bull of the company of the gods,



ȧu-k *ṯi* *uā* - *θȧ*

dost thou remain by thyself?

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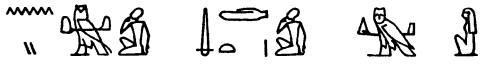
2.

su *mȧ* *ȧχ*

It is like what?

Auθu *mȧ* *ȧχ*

Authu is like what? *I. e.*, "What sort of a place is Authu?"

3. 

nimā *meṭet* *emmā - t*

Who hath had word with thee?

4.

ȧ *Tem* *ȧśeset* *pu* *śas - ȧ* *er* *set*

Hail Tmu, what is it which I have come into it? *I. e.*, "What manner of place is this into which I have come?"

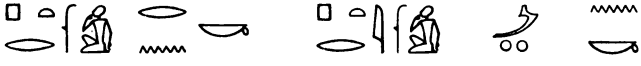
ȧśeset *pu* *āḥā* *em* *ānχ*

What is [my] duration of life? *I. e.*, "How long shall I live?"

5.

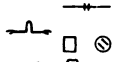
su *tennu - nef*

He, where is he?

6. 

petrȧ *ren - k* *petrȧ* *maa - nek*

What is thy name? What didst thou see?

Negative particles are :— or *ȧn* "not",  *ȧn sep* "at no time", *bu* "not", *ben* "not",

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tem "not", or "so that not", *ȧm* "not". The following examples show their use :—

1.

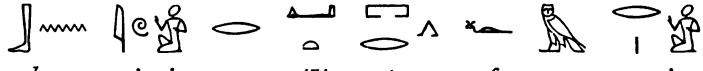
ȧn *qem* - *f* *ȧn* *reχ-tu* *paif* *seχeru*

Not found he [it]. Not is known his pattern.

2.

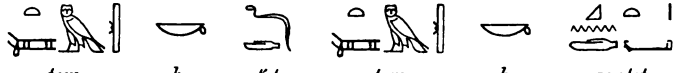
ȧu *bu* *i* *na* *śemi* *er* *ta* *ȧnt*

Not came the travellers to the valley.

3. 

ben *ȧu-ȧ* *er* *ṭāt* *per* - *f* *em* *re-ȧ*

Not am I for letting come forth it from my mouth.

4. 

tem - *k* *ṭeṭ* *tem* - *k* *qenṭet*

Not do thou speak. Not do thou rage.

5.

ȧm - *k* *ḥems* *du* *kai* *āḥā*

Not do thou sit being another standing up.

List of Words.

The following common words should be learnt by heart ; this can best be done by writing out a few of them daily.

ṭep head

ȧn hair

ḥenkset hair

śenti hair

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fenṭ nose

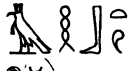
re mouth

ȧbeḥ tooth

nes tongue

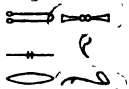
ānχui the two ears

ṫeru skull



neḥebet neck

χeχ neck

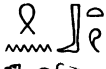


θes vertebrae

erment arm, shoulder

ā fore-arm

χefā fist



ṡenbet body

at back

menṭ breast

ȧb heart

maāset liver

χat belly

mast thigh

uārt thigh

reṭ foot and leg

ȧnem skin

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ṯet body

ḥāu flesh, members

āt limbs

or *ba* soul

χaibit shade, shadow

sāḥu the spiritual body

ka double, genius

χu intelligence

seχem form, image

qes bone

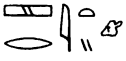
ren name

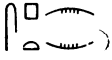
ḥrȧ face

ṭehen forehead

ȧnḥu eyebrow

maat eye

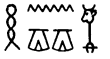
 *śerȧti* the two nostrils

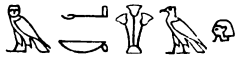
 *septi* the two lips

ārti the two jaws

ȧnā chin

mesṯer ear

 *ḥenḳeḳ* throat

 *mākḥa* back of the head

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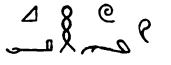
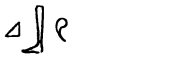
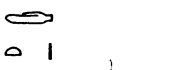

qāḥu shoulder


qeb elbow


ṭet hand

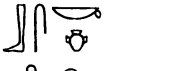
ťebā finger

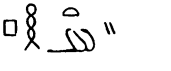
χat corpse

pesṭ backbone

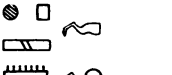
ḥāt heart

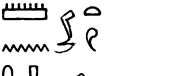
ḥetet lungs


besek intestines


peḥti back

sa back


χepeś thigh

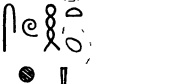

ment leg

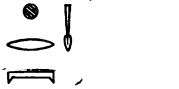
sebeq foot and ankle

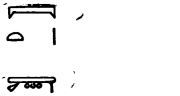
mesq skin

ȧf flesh

snef blood


suḥt egg


χer voice


pet heaven, sky

ta earth

taui the two lands (*i. e.*, north and south)

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	taiu	world, universe
	ṭuat	underworld
	Rā	sun
	Āāḥ	moon
	χut	horizon
	seb	star
	χabes	star, luminary
	sepṭet	Sothis (Sirius)
	saḥ	Orion
	χepeś	Great Bear
	hru	day
	ḳerḥ	night
	ṭuat	daybreak
	māśer	evening
	ḥeṙ ta	dawn
	ḥeṙet	light
	satut	rays of light
	ḥeṙut	light, sunshine
	maāu	rays of light
	seśep	brilliance
	kekiu	darkness
	ḥai	rain

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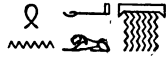
ḳep rain flood


śenār tempest

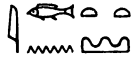
mu water

nebȧt fire

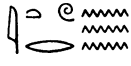
rekḫu fire, heat

χet fire

ṭu mountain


ȧntet valley

imā sea

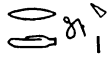

ȧtur river

ȧaṭet dew

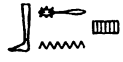
śā sand

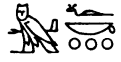
ȧner stone

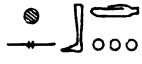
mat granite


reṭ sandstone

śes alabaster


beχan porphyry


māfek turquoise


χesbeṭ lapis-lazuli

uaṫet mother-of-emerald

sehert cornelian

nub gold

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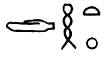
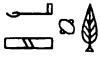
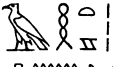
	ḥeṭ	silver
	uasm, smu	electrum (?)
	χemt	copper
	bȧa	iron
	*ṭeḥt*	lead
	χet	wood, stick
	χet	tree
	śennu	hard wood tree
	nehat	sycamore
	*āś*	cedar
	baq	olive tree
	ṭebaȧa	fig tree
	ȧarer	vine
	*aḥet*	field
	benrȧ	date palm
	beti	barley
	peru	wheat, grain
	neprȧ	grain
	s[ti]mu	vegetables, herbs
	ȧrp	wine
	ȧarer	grapes
	benrȧ	dates

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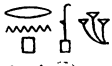
ṭeb figs

ȧrt milk

net (*bȧt*) honey


renp young plant, flower

ḥeqt beer

beq oil

urḥu unguent

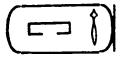
merḥu unguent

ānta perfume

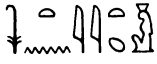
ta bread

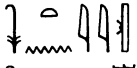
pesen cake

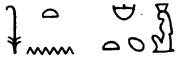
sennu cake


per āa Pharaoh

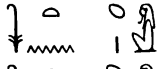
suten king

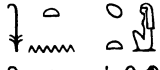

sutenit queen


suteni royalty

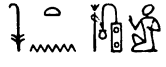

suten ḥemt royal wife

suten mut royal mother


suten sa royal son (prince)


suten sat royal daughter (princess)

suten mesu royal child


suten ān royal scribe

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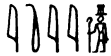
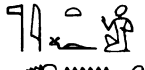
	*ȧθi*	prince
	suten net (*bȧt*)	King of the South and North
	. . . . .	lord of crowns
	ur	prefect, nobleman
	erpā	hereditary prince
	ḥā	a title of very high rank
	ťat	general
	smer uāti	a title of high rank
	suten reχ	royal kinsman
	suten reχ maā	real royal kinsman
	ḥer ṭep	chief
	ḥer ṭep āa	great chief
	mer	governor
	śennu	royal attendant
	sāḥ	noble
	ḥen	majesty
	χerp	prefect
	ḥen	servant
	ḥent	servant (female)
	neter ḥen	minister, prophet
	*neter ȧtf*	divine father
	āb	libationer

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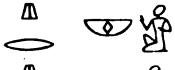
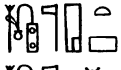
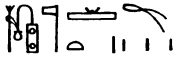
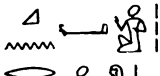
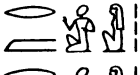
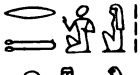
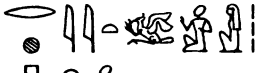
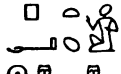
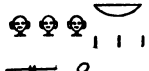
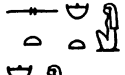
	*χer ḥeb*	he that hath the book (*i. e.*, the reader)
	χer ḥeb ṭep	the chief reader
	sem	name of a priest
	setem	
	ur χerp ḥem	title of the high priest of Memphis
	ān	scribe
	*ān neter ḥet*	scribe of the temple
	*ān neter śāt*	scribe of holy books
	ḥer	chief, president
	menfit (*māśa*)	soldiers (rank and file)
	*qen*	soldiers picked for bravery
	*rem*[*θ*]	men and women
	*re*[*m*]*θ*	
	tememu	mortals
	*reχit*	men and women
	*pāt*	ancestor, noble
	ḥememu	mankind
	*ḥrâu nebu*	all faces (*i. e.*, mankind)
	sa	person
	sat	person (fem.)
	*sat ḥemt*	woman
	ḥemt	woman

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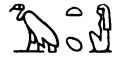
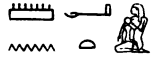
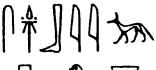
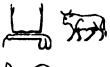
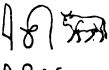
	*mut*	mother
	*menāt*	nurse
	sa	son
	sat	daughter
	sen	brother
	sent	sister
	semsu	firstborn
	āu	heir
	mesu	child
	neb	lord
	nebt	lady
	θesemu	greyhound
	maau	cat
	uher	dog, jackal
	āu	dog
	unṡ	wolf
	*ṡȧbi*	jackal
	pennu	mouse *or* rat
	*ka*	bull
	*ȧua*	ox
	ȧḥ	cow, ox
	beḥes	calf

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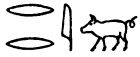
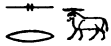
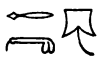
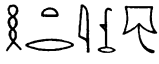
 *rerȧ* pig

 *ser* ram, sheep

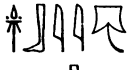
 *āa* ass

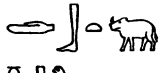
 *ḥetrȧ* horse

sesemut horses

maḥeṭ antelope

maḥes lion

 *ȧbi* panther

 *ṭebt* hippopotamus

ābu elephant

bȧḥes wild animals

āut quadrupeds

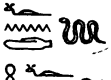
emsuḥ crocodile

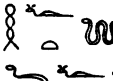
ḥentasu lizard

ṭart scorpion

χeper beetle

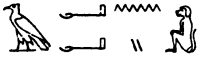
ārā uraeus

 *feṇṭ* worm

 *ḥeft* snake

ṭeṭfet creeping things

pi flea

 *aāāni* ape

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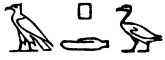
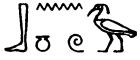
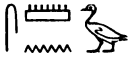
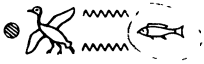
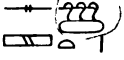
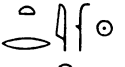
	habu	ibis
	bȧk	hawk
	śent	heron
	śeta	vulture
	*apṭ*	duck, goose
	ment	pigeon
	*bennu*	phoenix (?)
	*smen*	goose
	pai	birds
	remu	fish
	*χepanen*	fish
	śe	pool
	mer	lake, pool
	*seśet*	nest
	babat	hole of an animal
	ur	great, exceedingly
	neťeset	little
	neb	all, every
	āśt	many
	āāa	great
	*trȧ*	season
	rek	period, time

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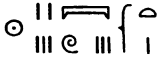
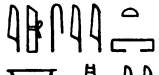
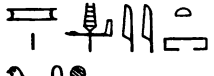
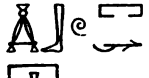
	unnet	hour, season
	ḥat	second
	at	minute
	ȧbeṭ	month
	renpit	year
	seṭ	period of 30 years
	ḥen	period of 60 years
	ḥeḥ	millions of years
	ṯetta	everlastingness
	*hru ṯuau ḥeru renpit*	the 5 epagomenal days
	ṡat	period of sowing
	pert	period of growing (*i. e.*, winter)
	ṡemut	period of inundation (*i. e.*, summer)
	χer	cemetery
	mer	pyramid tomb
	*ȧsit*	tomb
	*māḥāit*	sepulchre
	usexṭ	hall, part of a tomb
	uti	coffin
	*ṭebu*	sarcophagus
	perχeru	funeral offerings

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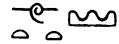
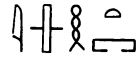
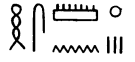
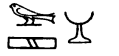
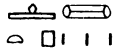
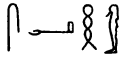
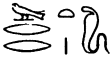
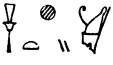
	*statet*	passage in the tomb
	*ȧmḥet*	hall of the tomb
	tut	statue, image
	uṯḥu	altar, table
	*ḥesmen*	natron
	χet	things, furniture, wealth
	*urś*	pillow
	*ḥetepu*	funeral offerings
	utu	tablet, stele
	*sāḥ*	mummy
	ḥes	singer, mourner
	maāχeru	triumphant, victorious
	bent	harp
	seśeś	sistrum
	*ureret*	name of a crown
	śuti	plumes
	ḥeťet	white crown
	ṭešert	red crown
	atfu	the *atef* crown
	*seχti*	the double crown
	nemmes	the *nemmes* crown
	neχeχu	whip

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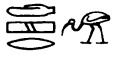
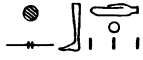
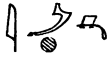
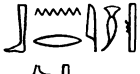
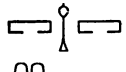
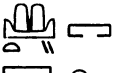
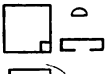
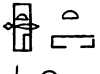
	θes	a captain
	qem	black
	ḥeťet	white
	*ṭešer*	red
	*χesbeṭ*	blue (of lapis-lazuli)
	unemi	right hand
	semeḥi	left hand
	śeps	venerable, sacred
	*ȧmaχ*	revered
	mert	beloved, friend
	nefer	good, happy
	neťem	pleasant, happy
	*benrȧ*	sweet
	maā	what is right and true
	menu	monuments
	*peru ḥeť*	treasury
	*śenti*	granary
	*ḥet*	temple
	per	house
	*ḥet āat*	palace, great house
	ȧuset	place, seat
	sbȧ	door, doorway

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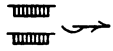
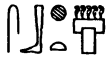
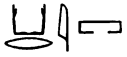
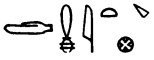
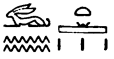
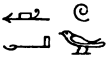
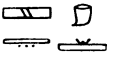
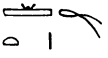
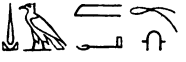
	*āāui*	folding door
	*sebχet*	large doors, pylons
	nemmat	block of punishment
	χet	staircase
	teχennu	obelisk
	nest	throne
	*karà*	shrine
	*ṭemàt*	village
	nut	city
	ṭeràu	bounds, limits
	enti	things which do exist
	*unenet*	things which shall exist
	uā	one, only
	*uāu*	alone
	uat	way
	māṭennu	road, way
	mesṭemut	eye paint
	maa-ḥrà	seer of the face (*i. e.*, mirror)
	seśen	lily
	*śeta*	secret, hidden
	*śāt*	book
	*ṭamā*	roll of papyrus

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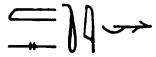
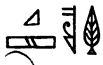
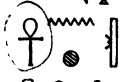
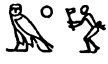
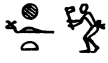
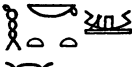
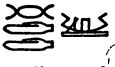
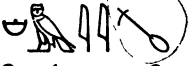
	*mesθȧ*	writing palette
	pes	ink-jar
	*qeś*	writing reed
	*ānχ*	life
	*mit*	death
	*χeft*	enemy
	χakȧb	rebel, coward
	ȧm	camp
	pet	bow
	śemert	
	ābau	arrow, bolt
	urer	chariot
	sebȧu	fiend
	senb	health
	uťa	strength
	uȧa	boat
	*sektet*	morning boat of the sun
	*āṯeṯ*	evening boat of the sun
	*ḥemi*	rudder
	ḥeqer	hunger
	ȧb	thirst
	sam ta	union with the earth, *i. e.*, funeral

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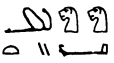
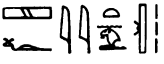
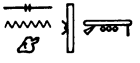
ȧneṯ ḥrȧ-k hail to thee!

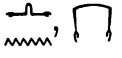
ȧau adoration

 *peḥti* strength

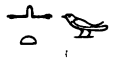
 *śefit* might, terror

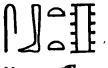
āu joy, gladness

 *sen ta* adoration

 *ȧn* not

ben not

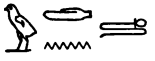
 *ȧt* destitute

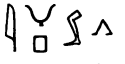
 *sebtet* wall

feqa reward, wages

seqer prisoner

ḥeb festival

 *uṯen* offering

 *ȧp* messenger, envoy

ȧnnu offerings, tribute

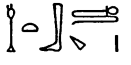
ses bolt of a door

meṯu a word, thing

betau bad, wickedness

ȧsfet faults, sins

ṯenḥ wing

 *uteb* furrow, water-course

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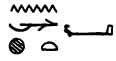
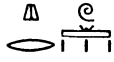
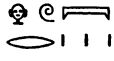
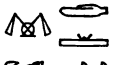
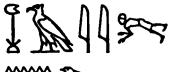
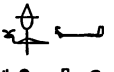
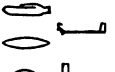
	*neχt*	might, victory
	usr	to be strong
	sfenṭ	knife
	nemmat	footsteps
	χāu	crowns
	*χeru*	terrestrial beings
	*ḥeru*	celestial beings
	seχeru	plans, schemes
	ṯefau	funeral meals
	χert	things, provisions
	*ṭemṭ*	all
	*χai*	defeat
	neḥ	few
	*χesef*	to meet, to repulse
	utu	to command
	sa	to know
	*ṭer*	to destroy
	χāā	to rise, be crowned
	senṭ	to fear
	uaś	to adore
	ḥeḥi	to seek
	χaā	to leave

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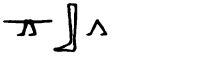
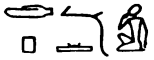
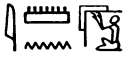
 *seb* to pass

 *ṯep* to taste

 *ȧmen* to hide, be hidden

qet to build

seś to open

ānχ to live

mit to die

maa to see

setem to hear

rerem to weep

ṯeṭ to say, speak

mer to love

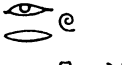
mesṯeṭ to hate

āḥā to stand

ḥems to sit

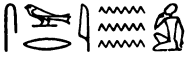
sṯer to lie down

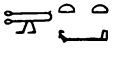
χeper to become

 *ȧru* to make

qemam to create

ȧm to eat

 *surȧ* to drink

 *θetet* to carry off

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āq to go in

per to come out

sper to set out

i to come

atep to load oneself

fa to bear, to carry

urṡ to pass the day

seχem to gain the mastery

ābau to fight

sma to slay, kill

χeṭbu to slay

uben to rise (of the sun)

ḥetep to set

pesṭ to shine

seḥeṯ to illumine

bāḥ to overflow, to flood

θes to lift up

qa to be high

χeṭ to float down stream

χent to sail up stream

uṡebṭ to answer

beṭeṡ to be weak, feeble

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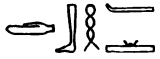
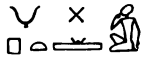
ḥāā to rejoice

ṯuau to praise

smȧ to announce

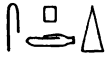
ṯā to give

 *ṯebḥ* to pray, entreat

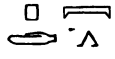
 *ȧpṯ* to announce

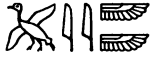
men to stablish, to abide

sam to unite

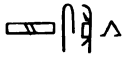
 *sepṯ* to provide, prepare

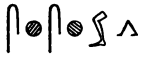
āper to be provided with

 *peṯ* to stretch

 *pai* to fly

peḥrer to run

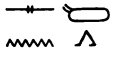
 *śes* to follow

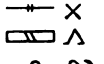
 *seχseχ* to flee

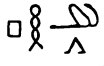
haḃ to send

śem (*māśem*) to walk, to travel

ṫa to set out

 *sen* to pass

 *seś* to go, to pass by, to go in

 *peḥ* to attain, to arrive

sau to watch, to guard

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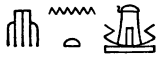
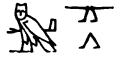
χnemu to join to

 *χent* to sail up stream

 *mās* to bring

tut to engender

mes to bear children

qem to find

meḥ to fill

uaḥ to place

ȧā to wash

neḥem to save, to carry off

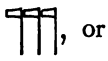
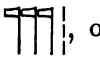
un to open

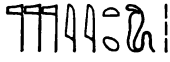
seχer to overthrow

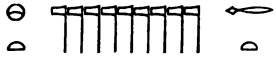
Gods and Goddesses.

neter, or , or God

, or *neter* god *netert* goddess

 , or  , or , or , or *neteru* gods

 *neterit* goddesses *paut neteru* company of the gods

 *paut neteru āat* great company of the gods

paut neteru neṯeset little company of the gods

the triple company of the gods

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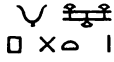
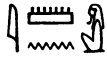
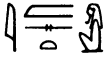
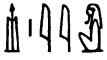
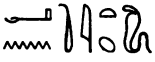
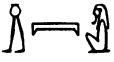
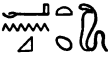
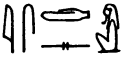
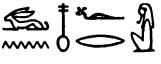
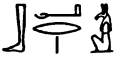
	Ausȧr	Osiris
	Auset	Isis
	*Ap-uat*	Ȧp-uat
	*Ȧmen*	Ȧmen (Ammon)
	Ȧmen-Rā	Ȧmen-Rā
	Ȧmsu or *Min*	Ȧmsu, Min, Khem
	Ȧmsu-Ȧmen	Ȧmsu-Ȧmen
	*Ȧmset*	Ȧmset
	*Ȧni*	Ȧni
	*Ānθȧt*	Anata
	Ȧnpu	Anubis
	*Ȧn-ḥeru*	Ȧn-ḥeru
	*Ānqet*	Ānqet
	Ȧtmu	Ȧtmu (Tmu)
	*Aṣṭes*	Aṣṭes
	Iusāaset	Iusāaset
	I-em-ḥetep	Imouthis
	*Un-nefer*	Un-nefer
	Uaṭet	Uatchet
	Baba	Baba
	*Bār*	Bār (Baal)

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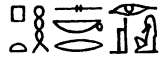
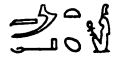
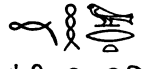
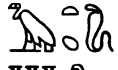
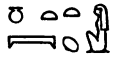
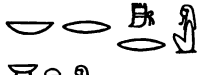
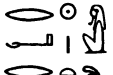
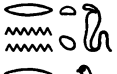
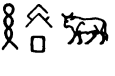
	Bes	Bes
	Ptaḥ	Ptaḥ
	*Ptaḥ-Seker-Áusár*	Ptah-Socharis-Osiris
	*Maāt*	Maāt
	Menθu	Menthu
	*Meḥ-urt*	Meḥurt
	Mesχenet	Meskhenet
	*Mut*	Mut
	Nu	Nu
	*Nut*	Nut
	*Neb-er-ťer*	Neb-er-tcher
	Nebt-ḥet	Nephthys
	Nefer-Tmu	Nefer-Tmu
	Nit	Neith
	*Rā*	Rā
	*Renenet*	Renenet
	Reśpu	Reshpu
	Ḥu	Ḥu
	Ḥāpi	The Nile
	Ḥāpi	Ḥāpi
	*Ḥāpi*	Apis

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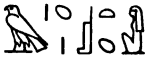
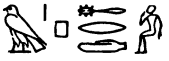
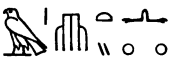
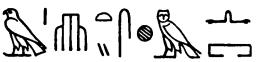
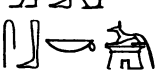
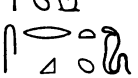
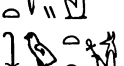
	Ḥeruur	Horus the elder (Aroeris)
	*Ḥeru-sa-Auset*	Horus, son of Isis (Harsiesi)
	*Ḥeru-pa-χarṭ*	Horus the child (Harpocrates)
	Ḥeru-maati	Horus of the two eyes
	*Ḥeru-χenti-an-maa*	Horus dwelling in darkness
	*Ḥeru-χenti-Seχem*	Horus of Sekhem
	Ḥet-ḥert	Hathor
	χnemu	Khnemu
	χensu	Khensu
	χensu-nefer-ḥetep	Khensu-nefer-ḥetep
	Sa	Sa
	Seb	Seb
	*Sebek*	Sebek
	Sept	Sept
	Sefeχet	Sefekhet
	*Serqet*	Serqet
	Seχetet	Sekhet
	Seker	Socharis
	Set	Set or Sut
	Sati	Sati
	*Sutekh*	Sutekh
	Śu	Shu

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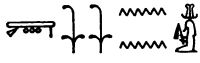
	Śai	Shai
	Qebḥ-sennu-f	Qebḥ-sennu-f
	Ta-urt	Thoueris
	*Tanen*	Tanen
	Ta-tenen	Tatenen
	Ṭua-māut-f	Ṭuamāutef
	Tmu	Tmu
	Teḥuti	Thoth
	Tefnet	Tefnet

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TEXTS

WITH INTERLINEAR TRANSLITERATION AND WORD FOR WORD TRANSLATION

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EXTRACTS FROM THE PRISSE PAPYRUS.

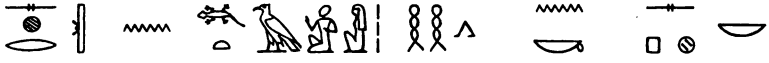
Maxims of Kaqemna and Ptaḥ-ḥetep.

[IIIrd and Vth dynasties.]

I.

ȧr *un - nek* *em* *semi* *ḥer* *utu* *en*

If thou hast become a leader to direct the

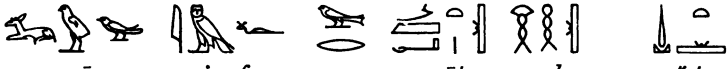


seχer *en* *āśta* *ḥeḥ* - *nek* *sep* *neb*

condition or welfare of the multitude follow thou after at time every

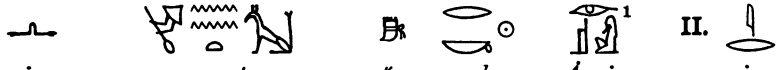
menχ *er* *unt* *seχer - k* *ȧn*

a gracious bearing, so that may be thy behaviour without



āu *ȧm-f* *ur* *maāt* *uaḥ* *ťat*

harshness in it. Great is right, stablished and mighty,



ȧn *χenent* *ťer* *rek* *Ausȧr* II. *ȧr*

and never hath been shaken since the time of Osiris. If

seka - *nek* *ṭer* *em* *seχet* *ṭā* *set*

plough-land is to thee gather in the field what hath given

[1] Plate VI., ll. 3—5.

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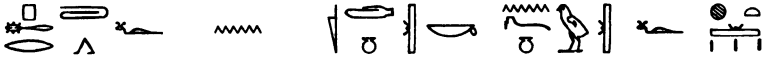
neter *ȧr* *un - nek* *em* *sa* *ḳer* *ȧri - k*

God. If thou wouldst be a man perfect make thou

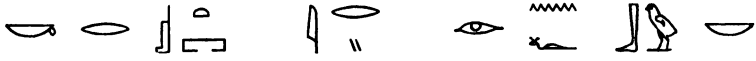
sa *en* *semam* *neter* *ȧr* *met - f*

[thy] son to please God. If he directeth straight



peχar-f *en* *qeṭ - k* *ennu - f* *χet-*

his course according to thy example, and he dealeth in thy



k *er* *ȧuset* *ȧri* *ȧri - nef* *bu* *neḅ*

affairs in the place belonging thereto, do unto him thing every
or way

nefer *sa - k* *pu* *nesu* *set*

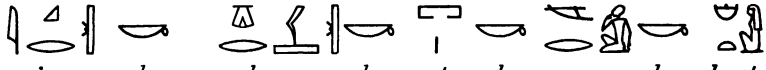
good, for thy son is he belonging unto the seed

ka - k *ȧm-k* *āuṭ* *ḍḅ-k* *er - f*

of thy person. Do not thou remove thy heart from him,

ȧu *metu* *ȧri* *senθi* **IV.** *ȧr*

[for it] is [thy] seed [which] maketh appeal [to thee]. If thou



ȧḳer - k *ḳer - k* *per - k* *mer - k* *ḥemt-*

wouldst be perfect possess thou thy house, love thou thy

[1] Plate VII., l. 5. [2] Plate VII., ll. 10—13.

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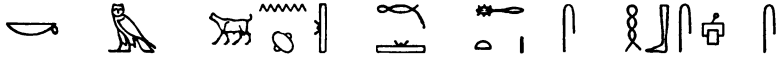
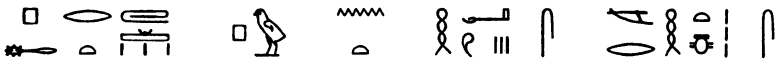


k *em* *χen* *meḥ* *χat - s* *ḥebs - s*

wife without defect. Fill her belly, clothe her,



peχaret *pu* *ent* *ḥāu - s* *merḥet - s*

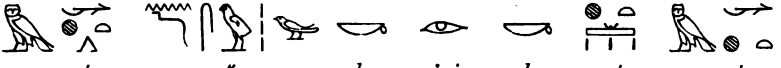
the medicines (?) are [these] of her members. Anoint her,

āu *ȧb - s* *trȧ* *en* *unnet - k* *aḥet*

gladden her heart [during] the time of thy existence. A field

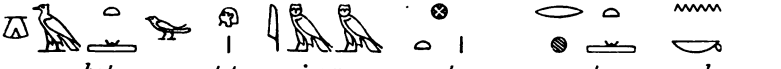
pu *χut* *en* *neb - s* V. *ȧr* *āāa - k*

is she creditable to her lord. If thou hast become



emχet *neṫesu - k* *ȧri - k* *χet* *emχet*

great after thou wast lowly, and hast gotten wealth after



ḳat *ṭep* *ȧmm* *nut* *reχt - nek*

poverty, [being] head in the city, take heed that thou dost

em *seśau* *χepert - nek* *χentu* *em*

not turn to [thy] profit thy having attained dominion ; let not

kefa *ȧb-k* *ḥer* *āḥā - k* *χeper-*

be hardened thy heart through thy elevation (?), for thou hast

[1] Plate X., ll. 8—10.

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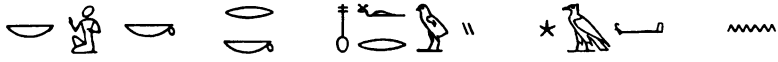
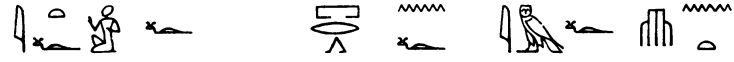
nek *mer* *sepṭ* *neter* VI. *ȧri* *ṭeṭet*

become [only] the steward of the goods of God. Perform the command



neb - *k* *er-ek* *nefer-ui* *sba* *en*

of thy lord to thee. Doubly good is the instruction of



ȧtf - *f* *per* - *nef* *ȧm* - *f* *χent*

his (*i. e.*, a man's) father [for] he hath come forth from him from

ḥāu - *f* *ṭeṭ* - *nef* *nef* *ȧu* - *f* *em* *χat* *er*

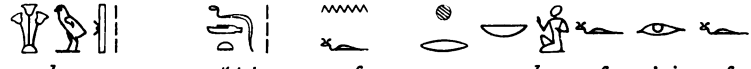
his body. [What] he saith to him let it be within [him] to

āu *ur* *ȧrit* - *nef* *er* *ṭeṭet* - *nef*

its fulness greatest, let him do more than his words.

māk *sa* *nefer* *en* *ṭāṭā* *neter* *rā*

Verily a son good [is] of the gifts of God, [he] doeth



ḥau *ṭeṭet* - *nef* *χer* *neb* - *f* *ȧri* - *f*

over and above [what] he hath said. Before his lord he doeth right

maā *ȧri* *en* *ȧb* - *f* *er* *nemtet* - *f*

and truth, and worketh his heart in his steps.

[1] Plate XIII., ll. 6—8.

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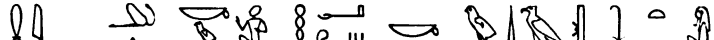
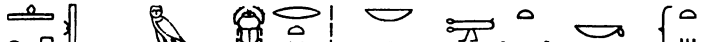


mȧ peḥ - kuȧ ḥāu - k uťa suten

In this manner have I arrived. Thy limbs will be sound, the king



ḥetep em χepert nebt θet - k renput

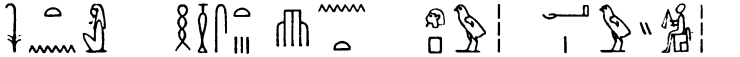
will be satisfied with [thy] doings all, thou wilt gain years

m ānχ ȧn śer ȧrit - nȧ ṭep ta

of life without diminution. I have passed upon earth.

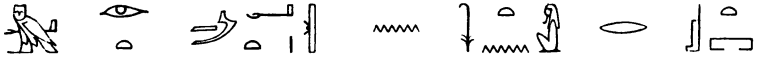
θet - nȧ renput C + X em ānχ en ṭāṭā en

I have gained years 110 of life, for bestowed the



suten ḥest χent ṭepu - āui

king [upon me] favours above those who were before [me],



mā ȧrit maāt en suten er ȧuset

for [I was] working right and truth for the king unto the place

ȧmaχ iu - f pu ḥāt - f er

of felicity. It has gone out [from] its beginning to

(*i. e.*, the tomb). (*I. e.*, here endeth the book)

peḥ - f mȧ qemiu em ān

its end, even as it is found in writing.[3] If

VII. *ȧr*

[1] Plate XIX., ll. 3—8. [2] Plate XIX., l. 9. [3] This is a colo-

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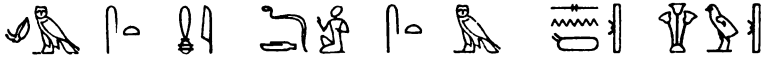
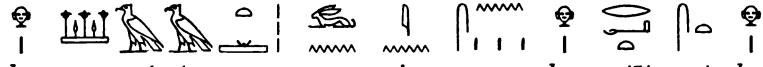
enti *nebt* *em* *ān* *ḥer* *pa* *śeftu*

every thing which is in writing upon this book



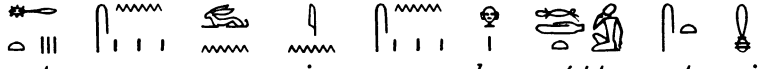
setem - set *mȧ* *ṯeṭ-ȧ* *set* *em* *sen* *ḥau*

be heard it or obeyed as I have said it, {and the listeners} advance to add



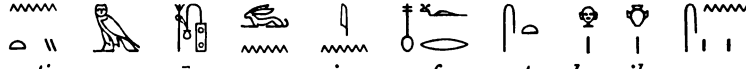
ḥer *śaat* *un* *ȧn* *sen* *ḥer* *erṭāt* *set* *ḥer*

unto good counsels, and they are for placing it in



χat - sen *un* *ȧn* *sen* *ḥer* *seśeṭet* *set* *mȧ*

themselves, and they are for reciting it according



enti *em* *ān* *un* *ȧn* *nefer* *set* *ḥer* *ȧb - sen*

to what is in writing, shall good be it to their hearts

er *χet* *nebt* *enti* *em* *ta* *pen* *er* *ṯer - f*

more than thing any which is in earth this to the whole of it,

phon. Another reads:—

iu - f *pu* *em* *ḥetep* *mȧ* *pa*

It hath gone out in peace according to what

qemu

was found, *i. e.*, here happily endeth an exact copy.

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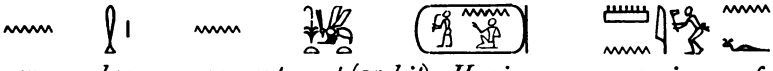
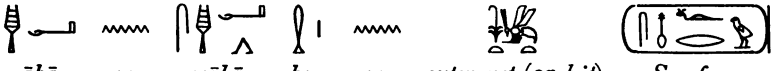
un *an* *āḥā* - *sen* *ḥems* - *sen* *χeft* *āḥā*

[whether] they stand [or whether] they sit. Then



en *ḥen* *en* *suten net* (or *bat*) *Ḥunà* *menà* - *nef*

the Majesty of the King of the North and South, Ḥunà, died, and



āḥā *en* *seāḥā* *ḥen* *en* *suten net* (or *bat*) *Seneferu*

arose the Majesty of { the King of the North and South } Seneferu

em *suten* *menχ* *em* *ta* *pen* *er* *ṭer* - *f*

as a king gracious in earth this to the whole of it,

āḥā *en* *erṭā* *Kaqemnà* *mer* *nut*

was given (*i. e.*, constituted) Kaqemnà superintendent of the town

ṭat

and governor.

[1] Plate II., ll. 4—9.

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EXTRACTS FROM THE PYRAMID TEXTS.

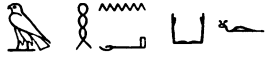
Pyramid of Unâs.

[Vth dynasty.]

I. II.

ṯ *nek* *su* *em* *ṯert* - *k* *seb*

Line 3. Place thou it in thy palm. 4. Goeth

 III.

Ḥeru *ḥenā* *ka* - *f* *ā* *ka* - *k*

Horus with his *ka* (*i. e.*, double or genius). 7. The hand of thy *ka* [is]

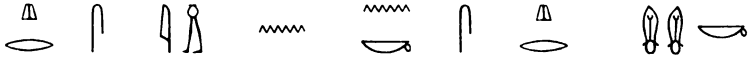
IV.

embaḥ - *k* *ā* *ka* - *k* *emχet* - *k* *iu-*

before thee, the hand of thy *ka* [is] behind thee. 11. I have

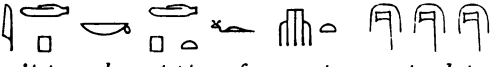
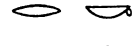
nâ *ân* - *nâ* *nek* *maat* *Ḥeru* *qeb* *âb* - *k*

come, I have brought to thee the eye of Horus, refresh thy heart



χer - *s* *ân* - *nâ* *nek* *s* *χer* *ṭebti* - *k*

with it; I have brought to thee it beneath thy sandals.

V.  VI. 

âṭep - *k* *ṭept* - *f* *χent* *neter ḥet* *re* - *k*

14. Taste thou its taste in the divine dwellings. 20. Thy mouth

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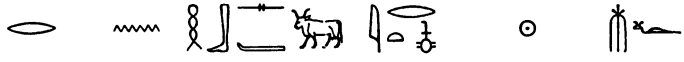
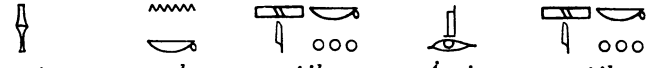


re *en* *ḥebes* *ȧrt* *hru* *mes-f*

[is] the mouth of a calf of milk [on] the day of his birth.

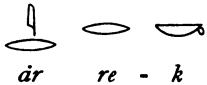
VII. 

χerp - *nek* *śȧk* *Ȧusȧr* *śȧk*

29. Are presented to thee the nipples of Osiris, the nipples

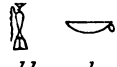
em *ṯep* *menṯ* *en* *Ḥeru* *en* *ṯet* - *f* *[a]m* - *nek*

upon the breast of Horus of his body, thou seizest [them]

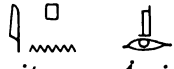


ȧr *re* - *k*

with thy mouth.

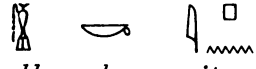
VIII. 

qebḥ - *k*



ȧpen *Ȧusȧr*

32. Thy libations [are] these, Osiris,

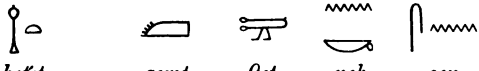


qebḥ - *k* *ȧpen*

IX.

[a]m *maaṯi* *Ḥeru*

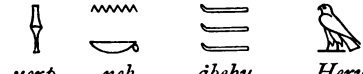
thy libations [are] these. 37. Grasping the two eyes of Horus,



X.

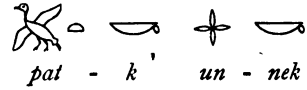
ḥeṯet *qemṯ* *θet* - *nek* - *sen* *ḥetep-*

the white and the black thou carriest off them. 39. Make offering

XI. 

nek ..... *χerp* - *nek* *ȧbeḥu* *Ḥeru*

to thee North and South. 41. {Are presented to thee} the teeth of Horus

XII. 

ḥeṯu *ḥu* *re* - *k* *paṯ* - *k* *un* - *nek*

white, they furnish thy mouth. 42. Thou existest, thou art.

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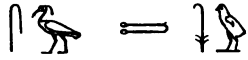
XIII.

pat *ent* *uṭen*

42. A cake of offering. XIV. 

seχu - *θ* *su*

62. Make strong thou him

χer - *θ* *ṭā* - *θ* *seχem* - *f* *em* *ṭet* - *f*

with thyself, grant thou that he may gain power over his body.

ṭā - *θ* *šāšet* - *f* *em* *maati* XV. *baqet*

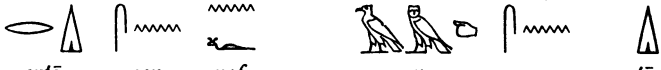
Grant thou that he may be open in his two eyes. 170. The olive tree

ȧmt *Ȧnnu* XVI. *ȧn* *ȧb* *ȧn* *ḥeqer* - *f*

in Heliopolis. 172. Not let thirst, not let him hunger,

ȧn *sȧr* *ȧb* *en* *Unȧs* XVII. *χefā* - *sen*

not let be sad the heart of Unȧs. 176. They shall grasp



erṭā - *sen* - *nef* *am* - *sen* *ṭā*-

and they shall give to him [what] they have taken, they shall

sen *nef* *peru* *beti* *ta* *ḥeqt* *en* *entet* *en*

give to him wheat, barley, cakes, ale of that which [is] of

Unȧs XVIII. *seṭaa* *ur* *per* *em*

Unȧs. 187. Trembler mighty coming out of

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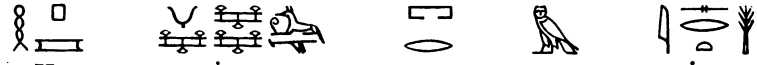


Ḥep *Ȧp-uat* *per* *em* *Ȧsert*

Ḥep (Nile), Ȧp-uat coming forth from Ȧsert.

XIX.

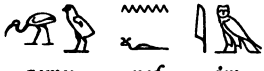
uāb *re - f* *śesau* *pen* *ȧm* *re - f*

188. Pure is his mouth [and] tongue this in his mouth.

XX.

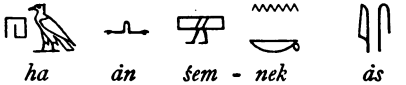
ī-nef *ȧn* - *nef* *θen* *ta* *en*

200. He hath come, he hath brought to you the bread which



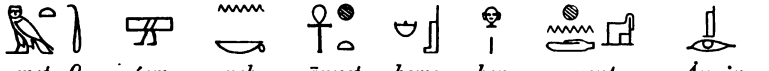
qemu - nef *ȧm*

he hath found there.

XXI. 

ha *ȧn* *śem - nek* *ȧs*

206. Hail! Not hast thou gone, behold,

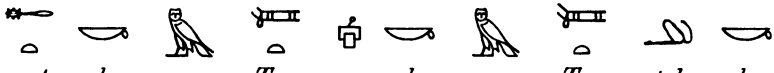


met - θ *śem - nek* *ānχet* *ḥems* *ḥer* *χenṯ* *Ȧusȧr*

dead, thou hast gone alive to sit upon the throne of Osiris.

āāui - k *em* *Tem* *menui - k* *em* *Tem*

Thy arms [are] of Tem, thy shoulders [are] of Tem,



χat - k *em* *Tem* *sa - k* *em* *Tem* *peḥ - k*

thy body [is] of Tem, thy side [is] of Tem, thy back [is]

em *Tem* *reṭ - k* *em* *Tem* *ḥrȧ - k* *em* *Ȧnpu*

of Tem, thy feet and legs [are] of Tem, thy face [is] of Ȧnpu.

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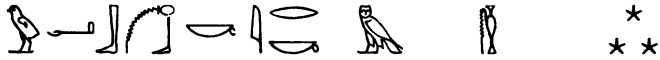
XXII. 

uāb - k ȧrek em qebḥ sbau

210. Thou art pure therefore with the cool water of the stars.

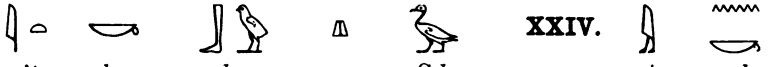
XXIII.

kȧu - nek ḥenmemet uθes - neku

211. Cry to thee the heavenly ones, lift thee up the

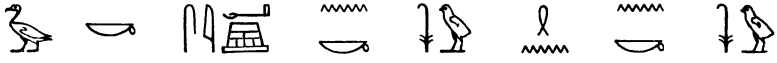
ȧχem - seku ȧaq ȧrek ȧr bu χer

never-setting stars, enter then into the place containing



ȧt - k bu χer Seb i - nek

thy father, the place containing Seb. 232. Hath come to thee



sa - k sȧā - nek su śen - nek su

thy son, thou hast received him, thou hast grasped him

em χennu ā - k sa - k pu en ťet - k en

in thy hand, thy son is he of thy body for

ťetta ȧp - f ȧbu neḥem - f kau neḥeb - f

ever. 233. He judgeth hearts, he punisheth *ka*'s, he subdueth

kau ta - f re - f ťeṭ en Seb

ka's. 234. His bread of his mouth [is] the word of Seb

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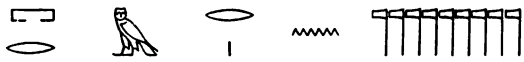
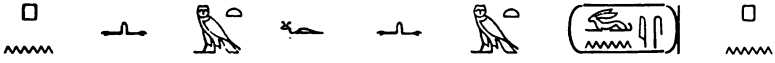


per em re en neteru **XXVII.** *Tem*

coming forth from the mouth of the gods. 240. O Tmu,

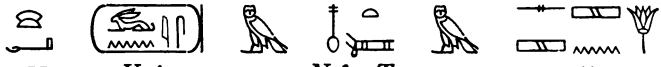
sa - k pu enen Ausar ānχ - f ānχ Unas

son thy is this Osiris. If he (*i. e.*, Tmu) liveth, liveth Unas



pen an met - f an met Unas pen

this; if not he dieth, not dieth Unas this.

XXVIII. 

χāā Unas em Nefer-Tem em seśśen

396. Riseth Unas like Nefer-Tmu from the lily

er śert Rā per - f em χut hru

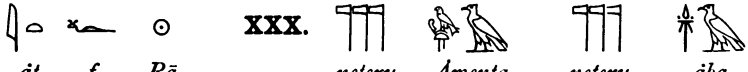
to the nostrils of Rā, he cometh forth from the horizon day

neb ābu neteru en maa - f **XXIX.** *per*

every, pure [are] the gods at the sight of him. 493. Cometh

Unas ḥer maqat ten a arit en nef

forth Unas upon ladder this which hath made for him



at - f Rā **XXX.** *neteru Amenta neteru aba*

his father Rā. 574. O gods of the west, O gods of the east,

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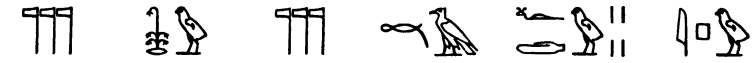


neteru *resu* *neteru* *meḥta* *fṭu* *ȧpu*

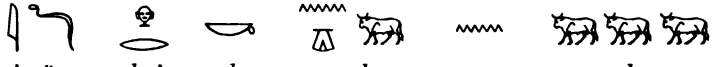
O gods of the south, O gods of the north, four these [who]

seχen *taiu* *uāb*

embrace the four quarters of earth holy.

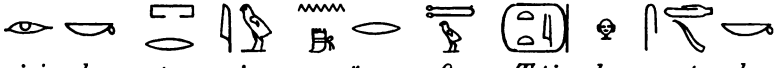
Pyramid of Tetȧ.

[VIth dynasty.]

I. 

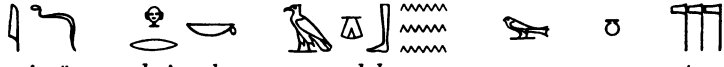
ȧneṭ *ḥrȧ* - *k* *neḳ* *en* *neḳu*

45. Homage to thee, O bull of bulls, [when]



ȧri - *k* *per* *ȧu* *neṭer* - *θu* *Tetȧ* *ḥer* *seṭ* - *k*

thou makest an exit seizeth thee Tetȧ by thy tail.

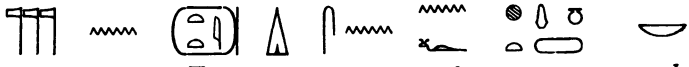
II. 

ȧneṭ *ḥrȧ* - *k* *aḳeb* *ur* *nu* *neteru*

86. Homage to thee, O celestial deep mighty of the gods,

sem *ḥenmemet* *seḥetep* - *k* *remθ*

fashioned of heavenly beings (?), thou makest to be at peace men



neteru *en* *Tetȧ* *ṭā* - *sen* *nef* *χet* *neb*

and gods with Tetȧ, they give to him things (*i.e.*, offerings) of all [kinds].

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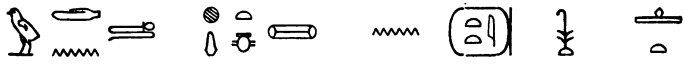
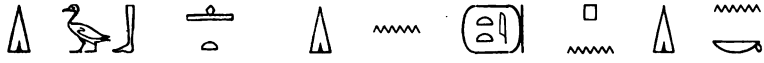
III. 

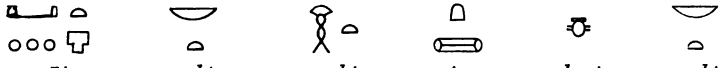
uṭen *χet* . *en* *Teṭȧ* *suten* *ḥetep*

149. An offering of sepulchral meals to Teṭȧ! Royal oblation



ṭā *Seb* *ḥetep* *ṭā* *en* *Teṭȧ* *pen* *ṭā* - *nek*

give, O Seb, an oblation give to Teṭȧ this. Grant thou



māt *nebt* *uaḥt* *ta* *ḥeqt* *nebt*

gifts all [and] the placing of cakes and ale [of] all [kinds]

mert - *k* *nefert* - *nek* *ȧm* *χer* *neter*

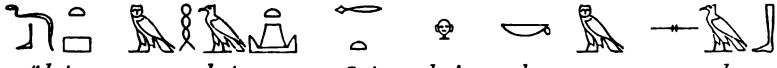
[which] thou lovest, {with / which} thou art pleased there before the god

en *ṭet* *ṭetta* VI. *un* - *nek* *āā* *pet*

for ever and ever. 160. Thou hast opened the doors of heaven,

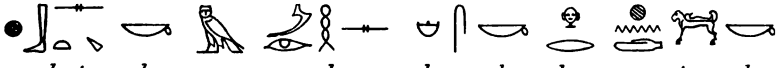
seneχebχeb - *nek* *qau* *uru* *seθa* - *nek*

thou hast drawn back the bolts mighty, thou hast lifted



ṭebet *meḥat* *āat* *ḥrȧ* - *k* *em* *sab*

the seal of the door great. Thy face is like a jackal,



χebset - *k* *em* *maḥes* *ḥems* - *k* *ḥer* *χenṭ* - *k*

thy hind part is like a lion, thou sittest upon thy throne

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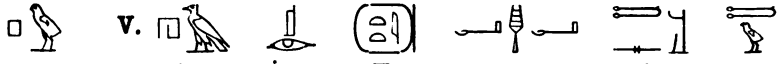
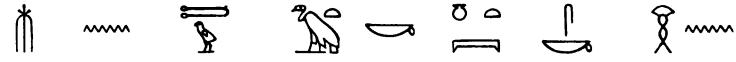


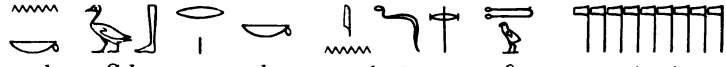
pu **V.** *ha* *Ausâr* *Tetà* *āḥā* *θes - θu*

this. 273. Hail Osiris Tetà! Stand up, rise up thou,



mes - en - θu *mut - k* *Nut* *sek* *uaḥ-en-*

hath given birth to thee thy mother Nut. Behold, hath placed



nek *Seb* *re - k* *ânet - θu* *paut neteru*

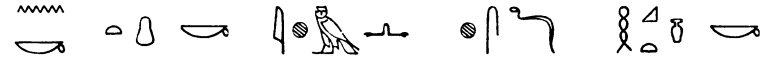
for thee Seb thy mouth. Hath avenged thee the cycle of the gods

āat *ṭā - en - sen* *nek* *χefta - k* *χer - k*

great, given have they thee thine enemy beneath thee.

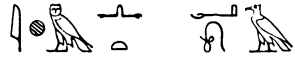
VI. *uχa - nek* *ta* *âr* *âf - k* *seśep-*

288. Thou hast sought through the earth for thy meat, thou hast



nek *ta - k* *âχem* *χeseť* *ḥeqt - k*

received thy cake [which] never mouldereth away, thy ale



âχemet *āua*

[which] never stinketh.

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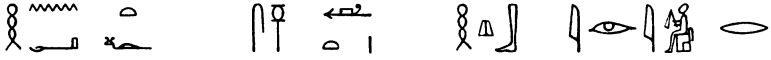
FROM THE TOMB OF ḤER-KHUF AT ASWÂN.

[VIth dynasty.]

I.

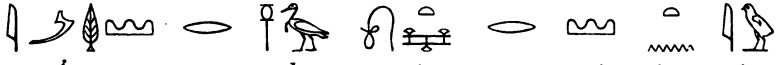
ṯeṭ - f *ḥab - nuȧ* *ḥen en* *Mer-en-Rā*

He saith : Sent me the Majesty of Mer-en-Rā



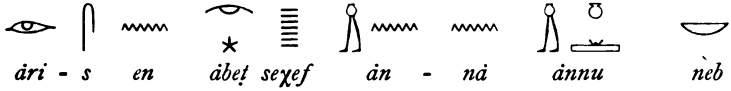
ḥenā *tef-[ȧ]* *smer* *uāt* *χer ḥeb* *Árȧ* *er*

with my father the "friend one", the "reader" Árȧ to the



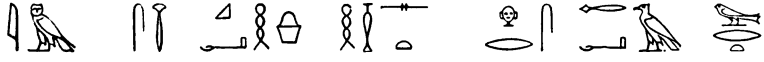
Ámam *er* *āba* *uat* *er* *set* *ten* *ȧu*

land Ámam, to open out a road into country this ; [I]



ȧri - s *en* *ȧbeṭ seχef* *ȧn - nȧ* *ȧnnu* *neb*

did it in months seven, I brought offerings of all kinds



ȧm *seuaṯ* *qāḥ* *ḥeset* *ḥer-s* *āāa* *urt*

thence { making / abundant } gifts. I was praised for it exceedingly much.

ḥab - uȧ *ḥen-f em* *sennu* *sep* *uā - k*

Sent me his majesty a second time and I was by myself.

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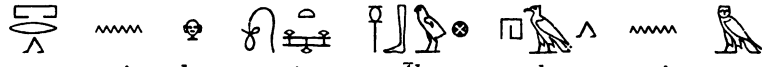
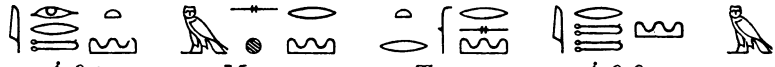


per - nȧ ḥer uat Ābu ha - nȧ em

I set out by way of Elephantine, I returned through



Ȧrθet Mesχer Terres Ȧrθeθ em

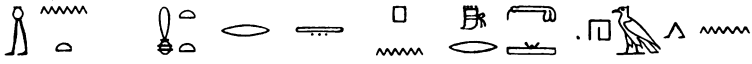
Ȧrθet, Meskher, Terres [and] Ȧrθeθ in

. . . . . *ȧbeṭ χemennu ha ȧn - nȧ ȧnnu em*

. . . . . months eight ; returning I brought offerings from

set ten er āāat urt ȧtu sep

country this exceedingly many. [At] no time (*i. e.*, never)

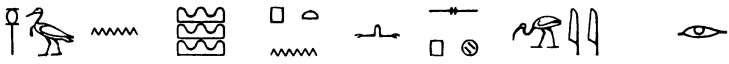


ȧnt mȧlet er ta pen ṭer baḥ ha - nȧ

was brought the like to country this in times of old. I returned

em χerau per . . . . . Set Ȧrθet

through the conquered districts of . . . . . Set and Ȧrθet,



āba - nȧ setu peten ȧn sep qemi ȧri

I penetrated countries these ; [at] no time was it found to have been

en smer mer . . . . . neb per

made by a "friend" and superintendent of . . . . . any an advance

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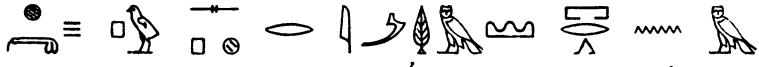
er *Ámam* *hab* - *nuà* *ḥen* - *f* *em*

to Àmam country. Sent me his majesty a



χem *pu* *sep* *er* *Ámam* *per* - *nà* *em*

third time to Àmam country, I set out through

ḥer *uat* *Uḥat* *qem* - *nà*

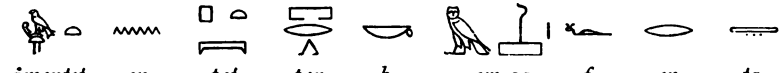
. . . . . by the way of Uḥat. I found the

Ámam *śem* *eref* *er* *ta*

prince of Àmam going then to the land

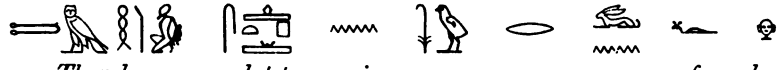
θemeḥ *er* *ḥu* *θemeḥ* *er* *qāḥ*

of Themeḥ to smite Themeḥ [even] to the limit



àmentet *en* *pet* *per* - *k* *em-sa* - *f* *er* *ta*

western of heaven. I went forth after him to the land



Themeḥ *seḥetep* - *nà* *su* *er* *un* - *f* *ḥer*

of Themeḥ, I pacified it so that it was for

ṭua *neteru* *neb* *en* *àθu*

adoring gods all of the Prince.

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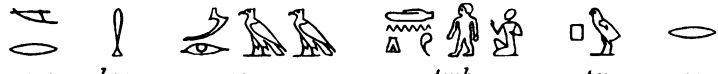
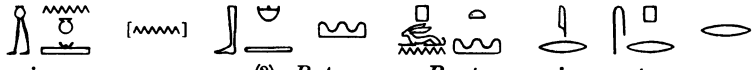
II. 

mer ḥen maa ṭenḳ pu er

Desireth the Majesty to see pigmy this from

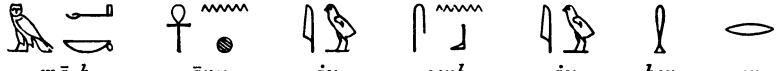


ânnu en (?) Bata Punt âr sper er

the offerings of Bata country and Punt. If thou arrivest at

ta - k er ϰennu . . . . - k ṭenḳ pu

thy country [and] at the palace and bringest pigmy this

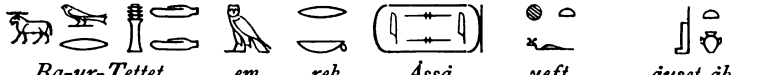


mā-k ānϰ âu senb âu ḥen er

with thee living being in good condition, is the Majesty for

âṙit - k en āāat er âṙit en neter net

making thee greater than was made the treasurer



Ba-ur-Ṭeṭṭeṭ em reḳ Âssâ ϰeft âuset âb

Ba-ur-Tattu in the time of Âssa conformably to the desire

ent er maa ṭenḳ pu

of [the Majesty] to see pigmy this.

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FROM THE STELE OF ABU.

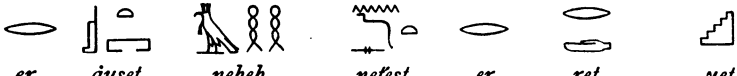
[XIth dynasty.]

i - nȧ em ḥetep er ȧs pen en ṭet

I have come in peace to sepulchre this of eternity [which]

ȧri - nȧ em χut ȧmentet ent Ȧbṭu Ȧbṭu

I have made in the horizon western of the {nome of Abydos,} [in] Abydos city,



er ȧuset neḥeḥ neṫest er reṭ χet

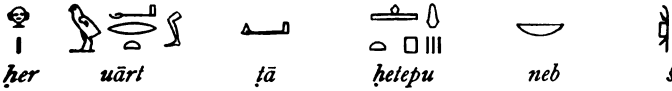
to place of everlasting the little, at the foot of the staircase

en neter śeps neter āa neb neteru ṭemṭ-

of the god august, the god great, the lord of the gods, [where] he

nef pel paut setem meṭu ḥememet

gathereth foreign nations, and heareth the words of the shining ones



ḥer uārt ṭā ḥetepu neb śesu

at the passage, the giver of offerings, the lord of divine followers

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āśta śent en menfitu i - nef entet

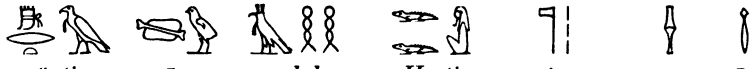
many, and of a company of soldiers. Come to him that which is [and]

ȧtet χent - Ȧmenta ka Ȧbṭu neb

{that which is not,} the dweller in Ȧmenta, the bull {of the nome Abydos,} the lord

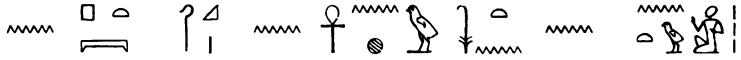
ȧm baḥ ser pat ḥer ṭep neteru

{of those who are in the presence,} prince of those who have been, ruler of the gods



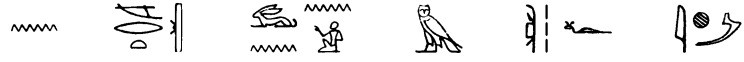
ṭerti āu neḥeḥ Ḥenti neteru χerp āa

of old, heir everlasting, O Ḥenti of the gods, prince great



en pet ḥeq en ānχu suten en entu

of heaven, governor of the living, king of those who exist.



en mert un-nȧ em śesu - f ȧmaχ

Through love of my being among his followers revered,

ȧri - ȧ ḥer seśeta em ḥebu - f neb em

I made myself chief of the mysteries at his festivals all, and at

neťemtet-f neb ṭeṭ en Ȧmentet nefert iu em

processions his all, [and] saith the Amenta beautiful: Come in

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ḥetep *χu* *neter* *er* *sāḥ* *menχ*

peace, O beatified one, divine one, to a glorified body perfect,

neter uḥemu *reχ* *re - f* *emm* *ānχu* *χent*

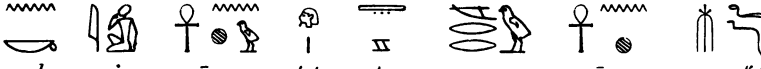
divine herald, knowing his mouth among the living, pass through

ȧuset *neb* *em Ȧmentet* *er* *bu* *ȧmt* *en* *neter* *pen*

place every in Amenta to the place in which god this [is]

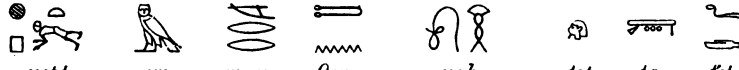
ȧm *ťer entet - k* *it* *em* *ḥetep* *āper* *em* *χet-*

there, because thou comest in peace provided with wealth



nek *ȧ* *ānχu* *ṭep* *ta* *mereru* *ānχ* *mesťeť*

thy. Hail living ones on earth [who] love life, [who] hate

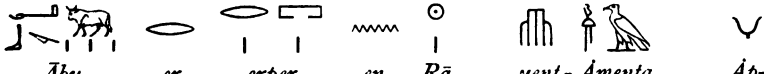


χept *em* *merer - θen* *uaḥ* *ṭep* *ta* *ťeṭ-*

destruction by reason of love your of remaining upon earth, say

ten *χa* *ta* *tes* *en* *ȧmaχ*

ye : Thousands of cakes and vessels of ale [be given] to the revered



Ābu *er* *erper* *en* *Rā* *χent - Ȧmenta* *Ȧp-*

Ābu in the temple of Rā, of Khent-Amenta, of Ap

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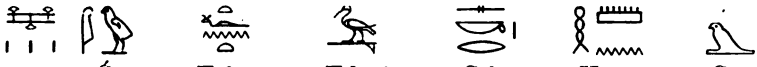
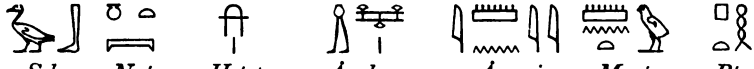


uat *Śu* *Tefnet* *Teḥuti* *Seker* *Ḥemen* *Sept*

uat, of Shu, of Tefnet, of Thoth, of Seker, of Ḥemen, of Sept,

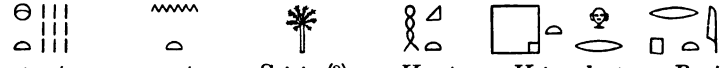


Seb *Nut* *Ḥetep* *Án-ḥeru* *Ámeni* *Mentu* *Ptaḥ*

of Seb, of Nut, of Ḥetep, of Án-ḥeru, of Ámeni, of Mentu, of Ptaḥ,

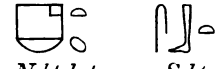
Ánpu *Sexi* *res* *Ḥeru* *Ḥeru meḥ* *Unχert*

of Anubis, of Sekhi, {of Horus of the South,} {of Horus of the North,} of Unkhert,



paut *ent* *Seśeta* (?) *Ḥeqet* *Ḥet - ḥert* *Repit*

{of the cycle of the gods,} of Neith, of Sesheta, of Ḥeqet, of Hathor, of Repit,



Nebt-ḥet *Sebt*

of Nephthys, of Sebt.

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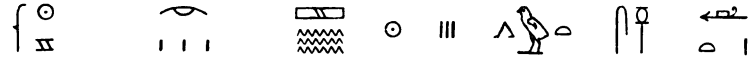
INSCRIPTION OF ÀṬA.

[XIIth dynasty.]



renpit *ȧbeṭ χemt* *Śemu* *hru χemt* *iut* *smer* *uāt*

Year.... month three of summer, day three, came the "friend one",

mer *ȧḥ* *Áṭȧ* *er* *sehat* *ȧner* *en*

the overseer of cattle Ata to bring down a stone for

neter *meri* *erpā* *ḥā* *χer-ḥeb* *smer*

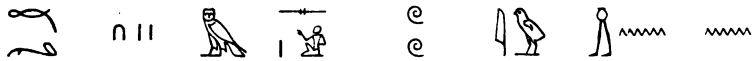
the god-beloved, {the hereditary prince,} the duke, {the chief reader,} the "friend

uāt *mer* *res* *mer* *neter ḥen*

one", the governor of the south, the overseer of the priests

Ámsu *ťatu* - *ȧqer* *ȧu* *seha* - *ni* *nef* *ȧner*

of Amsu (*or* Min), Tchaut - ȧqer. I brought down to him a stone



meḥ *XII* *em* *sa* *CC* *ȧu* *ȧn* - *nȧ*

of cubits twelve with men two hundred, I brought

ȧḥ *sen* *maḥeť* *L* *ār* *ṭua*

oxen two, gazelles fifty, stags five.

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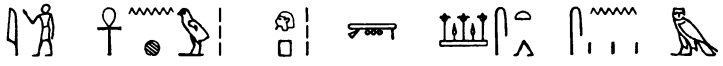
ADDRESS TO THE LIVING BY KHNEMU-ḤETEP.

From his tomb at Beni-hasan.

[XIIth dynasty.]



a *ānχu* *ṭepu* *ta* *śaset* - *sen* *em*

Hail ye living ones upon earth, they [who] pass in going

. . . . . *em* *χeseft* *em* *ānu* *neb*

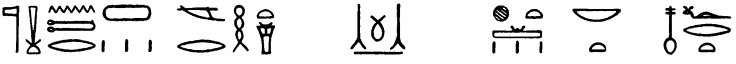
down [and] in going up [the Nile], scribes all,

χer ḥeb *ḥenu-ka* *neb* *ṭeṭ* - *sen* *perχeru*

reader [and] priests of the *ka* all, let them say, "A sepulchral meal,

χa *em* *ta* *em* *ḥeqt* *aḥ* *apt*

a thousand of loaves, of vessels of beer, oxen, ducks,



neter senθer *merḥet* *menχ śes* *χet* *nebt* *nefert*

incense, unguent, linen bandages, things all beautiful and

ābt *ānχ* *neter* *ȧm* *en* *ka* *en* *ȧmaχ*

pure liveth god on them to the *ka* of the revered one,

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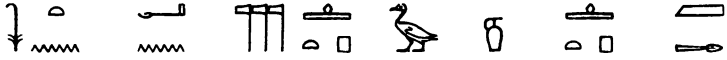
meti *en* *sa* *seḥeṭ* *neter ḥet* *χerp*

arranger of the *sa* order of priests, inspector of the temple, chief of

neter *ḥetep* *em* *eru-peru* *neteru* *nut* *ten*

the divine offerings in the temples of the gods of city this,



suten *ān* *Neteru-ḥetep* *sa* *χnemu - ḥetep* *maāχeru*

the royal scribe, Neteru-ḥetep's son Khnemu-ḥetep, triumphant."

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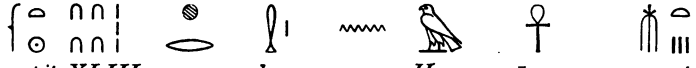
FROM THE TOMB OF ÀMENI-EM-ḤĀT AT BENI-HASAN.

[XIIth dynasty.]

I. 

renpit XLIII χer ḥen en Ḥeru ānχ mest

Year 43 under the Majesty of Horus, living one of births,

suten net (or *bât*) *χeper-ka-Rā* *ānχ* *ṭetta* . . . . . .

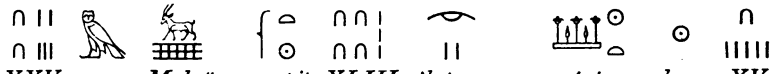
{king of North and South,} Kheper-ka-Rā, living for ever, king of Upper and Lower Egypt,

ānχ *mest* *Ḥeru nub* *ānχ* *mest*

living one of births, the golden Horus, living one of births,

Usertsen *ānχ* *ṭetta* *er* *nuḥeḥ* *χeft* *renpit*

Usertsen, living for ever [and] to all eternity. When [it was] year



XXV *em* *Maḥeṭ* *renpit XLIII* *âbeṭ sen* *śat* *hru* *XV*

25 in {the nome Maḥetch,} {[*i.e.*,] year 43 [of the reign of Usertsen],} {month two of} {the growing season,} day 15,

II.

śes - â *neb - â* *χeft* *χent - f* *er*

I followed my lord when he went up the Nile to

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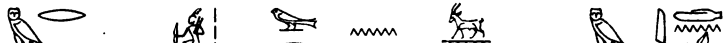
seχert *χeft - f* *em* *satu* *fṭu*

defeat his foes among the strange peoples four, [and]

χent - nȧ *em* *sa* *ḥā* *net* (or *bȧt*) *net* (?)

I went up as the son of the prince [being] a royal {chancellor,}



mer *menfitu* (or *māśa*) *ur* *en* *Maḥeṭ* *em* *ȧṭen*

[and] general of the soldiers great of the {Maḥetch nome,} [and] as a deputy

sa *ȧtef* *ȧauu* *χeft* *ḥestet*

person of [my] father old, under the favour [which I had]

em *suten per* *mertu - f* *em* *setep - sa*

in the royal house, {and the love [shown] to him} in the council chamber.

sen - ȧ *Kaś* *em* *χentit* *ȧn-*

I traversed Kush (Ethiopia) in going up the Nile, I brought

nȧ *ṭeru* *ṭa* *ȧn - nȧ* *ȧnnu*

with me the boundaries {of the land [of Egypt],} I brought the offerings

neb - ȧ *ḥeset - ȧ* *peḥ - s* *pet* *āḥā* *en*

to my lord, my favour it reached to heaven. Rose up

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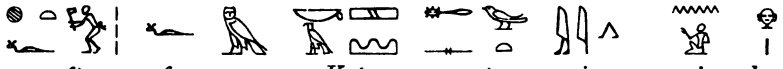
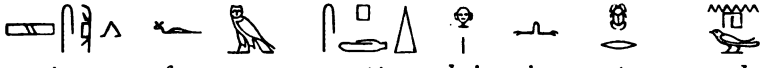
ḥen - f *uťa* *em* *ḥetep* *seχer - nef*

his Majesty setting out in peace, he defeated



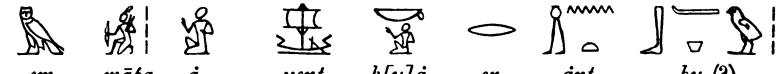
χeft - f *em* *Kaś* *χast* *i - nȧ* *ḥer*

his foes in Kush (Ethiopia) the stinking. I came to



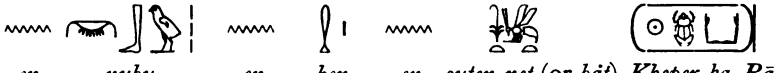
śes - f *em* *sepṭ* *ḥrȧ* *ȧn* *χeper* *neḥ*

follow him as one provided of face, (*i. e.*, a keen overseer) not happened disaster



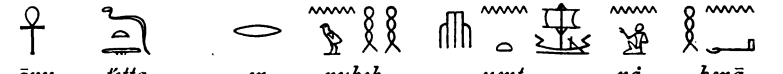
em *māśa - ȧ* *χent - k[u]ȧ* *er* *ȧnt* *bu* (?)

among my soldiers. I went up the Nile to bring ingots



en *nubu* *en* *ḥen* *en* *suten net* (or *bȧt*) *Kheper-ka-Rā*

of gold to the Majesty of {the king of the North and South,} Kheper-ka-Rā,

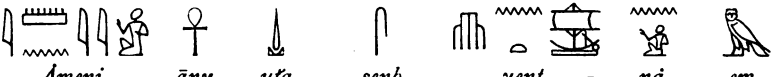


ānχ *ťetta* *er* *nuḥeḥ* *χent - nȧ* *ḥenā*

living for ever [and] to all eternity. I went up the Nile with the

erpā *ḥā* *suten sa* *ur* *en* *χat - f*

prince, the duke, the royal son, eldest of his body,



Ȧmeni *ānχ* *uťa* *senb* *χent - nȧ* *em*

Àmeni, life, strength, health! I went up the Nile with

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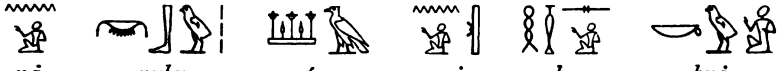
ḥesb *CCCC* *em* *setepu* *neb* *en* *māśa-ȧ*

a company of men 400 being picked every one of my soldiers,

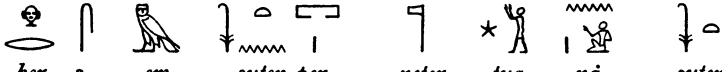
iu *em* *ḥetep* *ȧn* *nehu* - *sen* *ȧn-*

coming in peace not had they suffered. I brought



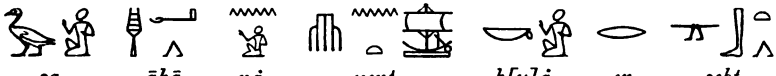
nȧ *nubu* *śa* - *nȧ* *ḥes* - *kuȧ*

back the gold entrusted to me, and praised was I on



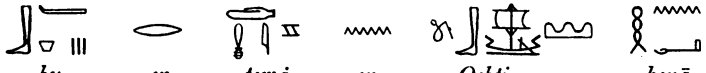
ḥer - *s* *em* *suten per* *neter* *ṭua* - *nȧ* *suten*

account of it in the royal house, God praised for me the royal



sa *āḥā* - *nȧ* *χent* - *k[u]ȧ* *er* *sebt*

son. I rose up, I went up the river to convey

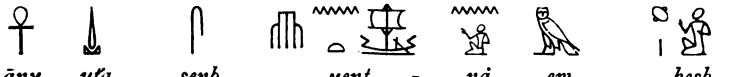


bu *er* *ṭemȧ* *en* *Qebṭi* *ḥenā*

the ingots to the city of Qebt (Coptos), together with

erpā *ḥā* *mer* *nut* *ťat* *Usertsen*

the prince, the duke, the governor of the city, { the chief magistrate, } Usertsen,



ānχ *uťa* *senb* *χent* - *nȧ* *em* *ḥesb*

life, strength, health! I went up the river with a company of men

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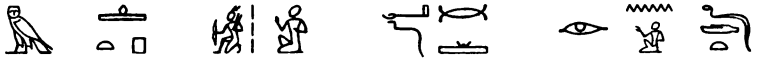
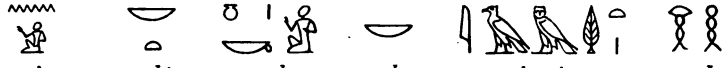
CCCCCC em qen neb en Maḥeť i - kuȧ

600, with warrior every of Maḥetch. I came



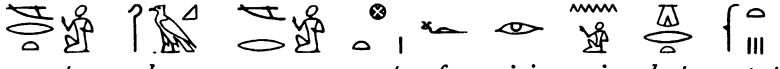
em ḥetep māša-ȧ āť ȧri - nȧ ťeṭet-

in peace, were my soldiers in good condition. I did that was



nȧ nebt nuk neb ȧamt uaḥ

commanded me all. I am the lord of graciousness, fruitful



mert ḥaq mer nut - f ȧri - nȧ ḳert renput

in love, a governor loving his city, I made but years

(*i. e.*, I passed)

em ḥaq em Maḥeť baku neb en suten per

as governor in Maḥetch. Works all in the royal house

ḥer χeper em ā - ȧ āḥā en erṭā - nȧ

were performed by my hand. Rose up and gave me

mer θest en ḳesu (?) per nu sau

the governor of the companies of the pasture houses of the shepherds

nu Maḥeť ka MMM em nuḥbu - sen

of Maḥetch bulls three thousand of their yoke animals,

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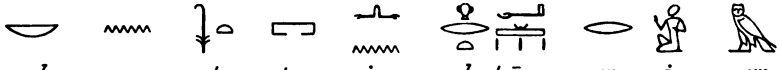
ḥes - k[u]ȧ ḥer - s em suten per er θennu

I was praised by reason of it in the royal house at each

renpit ent ȧru fa - nȧ baku - sen

year of breeding (?). I bore their works

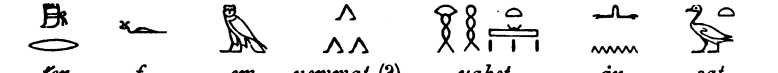


neb en suten per ȧn ḥert-ā er - ȧ em

all to the royal house, nothing [was] on hand against me in
(*i. e.*, remained undone)

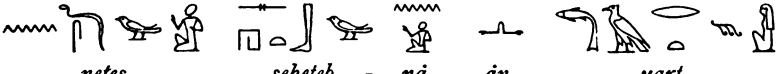
χa - f neb ȧu bak - nȧ Maḥeť er

section of it any. I worked Maḥetch to



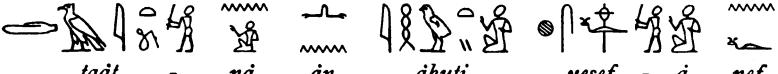
ťer - f em nemmat (?) uaḥet ȧn sat

the whole of it by journeyings constant, not a daughter



netes seheteb - nȧ ȧn χart

of a little man did I harm, not a widow
(*i. e.*, poor)



ṭaȧt - nȧ ȧn ȧhuti χesef - ȧ nef

did I treat harshly, not a husbandman did I resist him,

ȧn sau śenā - nȧ ȧn un mer

not a shepherd did I turn back, not existed overseer

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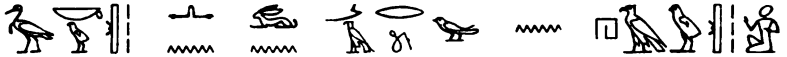
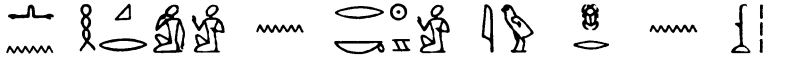
ṭet *θet - nȧ* *reθ - f* *ḥer*

of a gang of five men [from whom] I took his men for



baku *ȧn* *un* *mar* *en* *hau - ȧ*

the works, not existed oppression in my time,



ȧn *ḥeqer* *en* *rek-ȧ* *ȧu* *χeper* *en* *renput*

not a hungry man in my time. When happened years

ḥeqeru *āḥā - nȧ* *seka - nȧ* *aḥet*

of hunger I stood up, I ploughed the fields

nebt *ent* *Maḥeṭ* *er* *taś - f* *res* *meḥti*

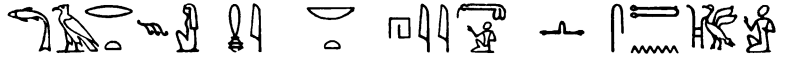
all of Maḥetch to its border southern and northern,

seānχ *χeru - f* *ȧri* *śebu - f* *ȧn*

making to live its people, making its food, not

χeper *ḥeqer* *ȧm - f* *erṭā - nȧ* *en*

existed a hungry man in it. I gave to



χart *mȧ* *nebt* *hi* *ȧn* *seθen - ȧ*

the widow as to the possessor of a husband, not did I magnify

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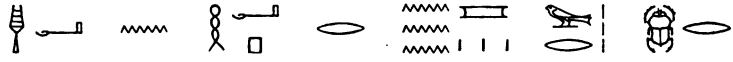
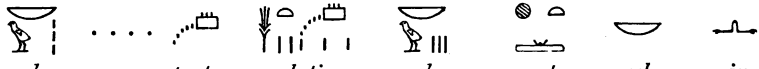
ur *er* *śer* *em* *erṭāt - nȧ* *nebt*

the firstborn at the expense of the young child in [what] I gave all.



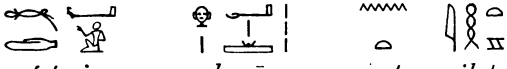
āḥā *en* *Ḥāp* *er* *mu* *uru* *χeper*

[When] rose Ḥāpi with waters great happened,
(*i. e.*, when an abundant inundation took place)



nebu *pertu* *beti* *nebu* *χet* *neb* *ȧn*

the lords of wheat and barley, the lords of things all, not



seśeṭ - ȧ *ḥer-ā* *ent* *ȧḥet*

did I cut off the surplus growth of the field.
(*i. e.*, deduct for myself)

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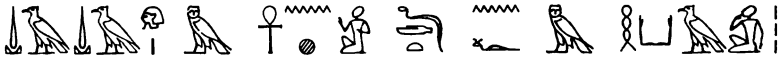
STORIES OF THE REIGNS OF SENEFERU AND KHUFU (CHEOPS).

[Early XVIIIth dynasty.]

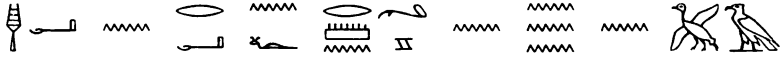
āḥā *en* *ṯeṭ* *en* *χer ḥeb* *ḥeri*

Rose up spake the reader chief,



Ṯaṫa - em - ānχ *ṯeṭet - nef* *em* *ḥekau*

Tchatcha-em-ānkh, his words of magical power,



āḥā *en* *erṭā - nef* *ermen* *en* *mu* *en* *pa*

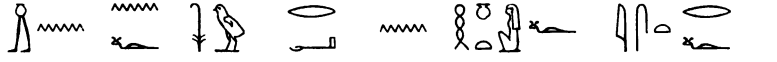
[and] he placed [one] side of the water of the

śe *ḥer* *uāu - sen* *qem - nef* *pa*

pool upon each other, he found the

neχau *uaḥ ḥer* *pa* *qit* *āḥā* *en*

ornament lying upon the stone; rose up



ȧn - nef *su* *erṭā* *en* *ḥent - f* *ȧst eref*

he brought up it [and] gave [it] to his mistress. Behold now

ȧr *pa* *mu* *ȧu-f* *em* *meḥ* *XII* *ḥer*

the water was it of cubits twelve at

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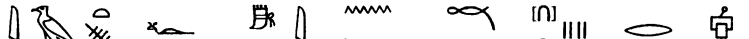
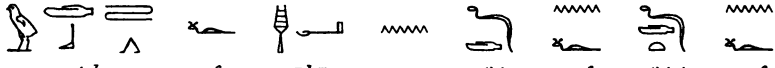


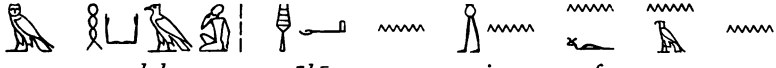
ȧat - f ťerȧ - nef meḥ XXIV er sa

its back, [but] reached it cubits twenty-four after (*i. e.*, in its deepest place)



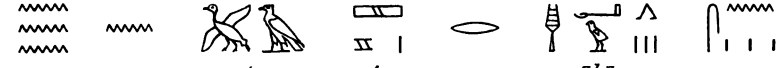
uṯeb - f āḥā en ťeṯ - nef ťeṯet - nef

it had been doubled. Rose up he spake his words



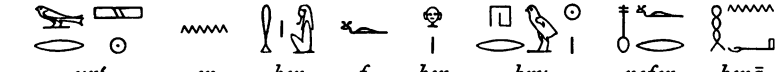
em ḥekau āḥā en ȧn - nef na en

of magical power. Rose up he brought back the



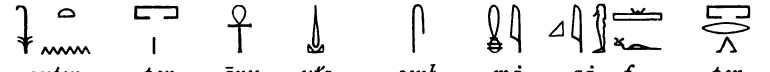
mu en pa śe er āḥāu - sen

waters of the pool to their [former] state.



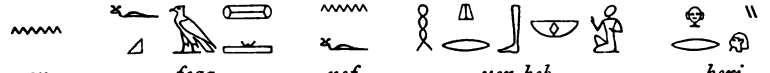
urś en ḥen - f ḥer hru nefer ḥenā

Passed the day his Majesty in [making] a day good with



suten per ānχ uťa senb mȧ qȧ - f per

[his] royal house, life, strength, health, as was his form. Coming (*i. e.*, his wont)



en feqa - nef χer ḥeb ḥeri

forth rewarded he the reader chief,

Ťaťa - em - ānχ em bu neb nefer

Tchatcha-em-ānkh, with thing every good.

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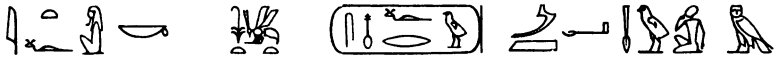
māk *bȧit* *χepert* *em* *rek*

Verily [this is] the wonderful thing [which] happened in the time



ȧtf - k *suten net (bȧt)* *Seneferu* *maāχeru* *em*

of thy father, {the king of the North and South,} Seneferu, triumphant, by

ȧrit *χer ḥeb* *ḥeri* *ān* *śāt*

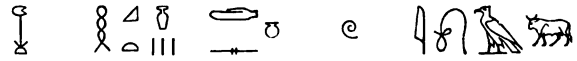
the working of the reader chief, the writer of books, (*or* among the acts)

Ṯaṫa - em - ānχ *ṭeṭ* *ȧn* *ḥen* *en* *suten net (bȧt)*

Tchatcha-em-ānkh. Said the Majesty of {the king of the North and South,}

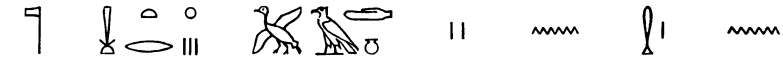
χufu *maāχeru* *ȧmmā* *ṭātu* *maāt*

Khufu, triumphant: Let be given of loaves of bread



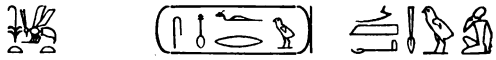
χa *ḥeqt* *ṭes* *C* *ȧua* *uā*

one thousand, of beer jugs one hundred, ox one,



neter *sentrȧ* *paṭ* *sen* *en* *ḥen* *en*

of incense measures two to the Majesty of



suten net (bȧt) *Seneferu* *maāχeru*

{the king of the North and South,} Seneferu, triumphant.

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Ṭeṭṭeṭà *ren - f* *ḥems - f* *em*

[Herutāṭāf said :] Tetteta is his name, he dwelleth in

Ṭeṭṭeṭ - Seneferu *maāχeru* *àu-f* *em* *neṭes*

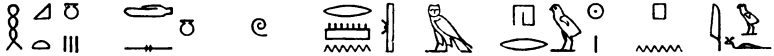
Tattu - Seneferu, triumphant! He is of humble rank,

en *renpit* *C+X* *àu-f* *ḥer* *àmt* *tau* *D*

of years one hundred and ten ; he eateth loaves of bread five hundred,

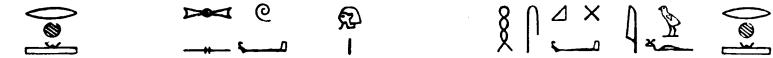
ermen *en* *àua uā* *em* *àuf* *ḥenā* *seurà*

a shoulder of an ox in flesh, and drinketh



ḥeqt *ṭes* *C* *ermen* *em* *hru* *pen* *àu-f*

of beer jugs one hundred unto day this. He

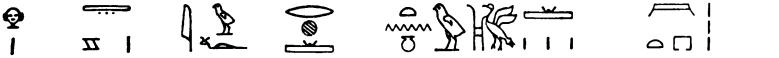


reχ *θes* *ṭep* *ḥesq* *àu-f* *reχ*

knoweth [how] to bind on a head [which] {hath been cut off,} he knoweth

erṭāt *śem* *maà* *ḥer* *sa - f* *. . . . - f*

[how] to make to follow a lion after him [with] his rope (?)



ḥer *ta* *àu-f* *reχ* *tennu* *àpt*

on the ground, he knoweth the number of the abodes (?)

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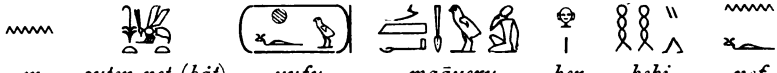
ent unt ent Teḥuti ȧst urś ḥen

of the house (?) of Thoth. Behold passed the day the Majesty

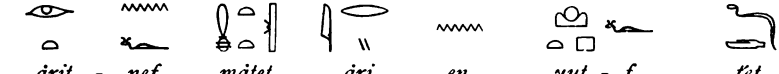


en suten net (bȧt) χufu maāχeru ḥer ḥeḥi - nef

of {the king of the North and South,} Khufu, triumphant, in seeking for himself

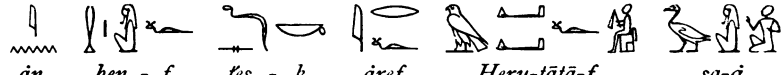
na en ȧpt ent unt ent Teḥuti er

the abodes (?) of the house (?) of Thoth to



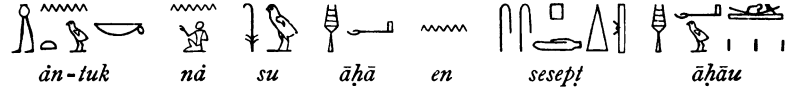
ȧrit - nef mȧtet ȧri en χut - f ťeṭ

make for himself a copy of what belonged to his horizon. Said



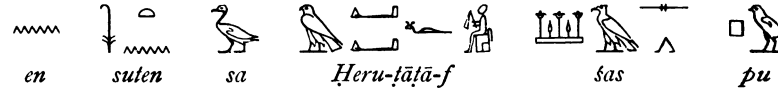
ȧn ḥen - f ťes - k ȧref Ḥeru-ṭāṭā-f sa-ȧ

his Majesty: Thyself then, O Herutataf, my son,



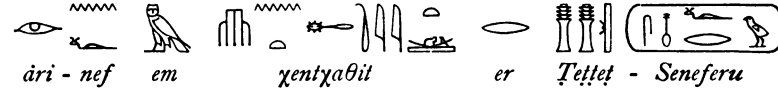
ȧn-tuk nȧ su āḥā en sesepṭ āḥāu

bring thou to me him. Rose up made ready boats



en suten sa Ḥeru-ṭāṭā-f śas pu

the royal son Herutataf, a setting out he



ȧri - nef em χentχaθit er Ṭeṭṭeṭ - Seneferu

made in sailing up the river to Tattu - Seneferu,

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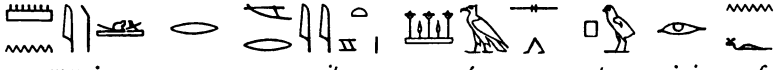
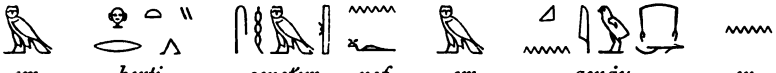
maāχeru *χer* *emχet* *na* *en* *āḥāu*

triumphant. Now after the boats



menâ *er* *merit* *śas* *pu* *âri - nef*

had arrived at the quay, a setting out he made



em *ḥerti* *seneťem - nef* *em* *qenâu* *en*

marching, and he sat in a litter of

hebni *nebau* *em* *sesneťem* *ḳenχa*

ebony [having] poles of *sesnetchem* wood inlaid

ċref *em* *nub* *χer* *emχet* *sper - f* *Ṭeṭṭeṭ*

with gold. Now after he had come to Tattu,

āḥā *en* *uaḥ* *pa* *qenâu* *āḥā*

[he] rose up and set down the litter [on the ground]. A rising

pu *âri - nef* *er* *useśeṭ - f* *qem - nef* *su*

up he made to greet him, [and] he found him

śťer *ḥer* .... *maam* *em* *seś* *en* *per - f*

lying upon a mattress (:) (or wicker couch [:]) at the door of his house,

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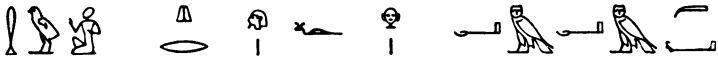
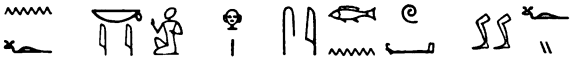


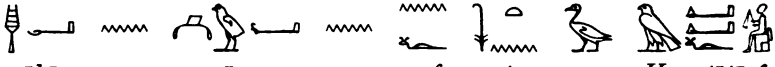
ḥenu *χer* *ṭep* - *f* *ḥer* *āmām-*

[with] one servant at his head that he might rub (?)



nef *ki* *ḥer* *sānu* *reṭui-f*

it, [and] another to chafe his feet. . . . . .



āḥā *en* *āu* *en* *nef* *suten* *sa* *Ḥeru-ṭāṭā-f*

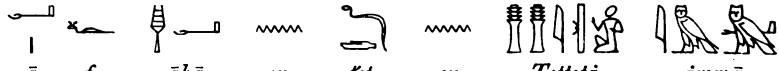
Rose up stretched out to him the royal son Herutataf

āāui-f *āḥā* *en* *seāḥā* - *nef* *su* *uṙa*

his hands, rising he made to stand up him, a going

pu *ȧri* - *nef* *ḥenā* - *f* *er* *merit* *ḥer* *erṭāt* - *nef*

forth he made with him to the quay to give him

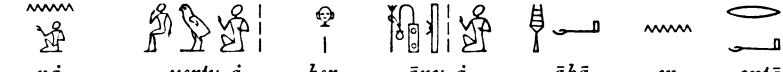


ā - *f* *āḥā* *en* *ṙeṭ* *en* *Ṭeṭṭeṭa* *ȧmmā*

his arm. Rose up said Tetteta: Prithee

ṭātu - *nȧ* *uāu* *en* *qaqau* *ȧn-tu-f*

be given to me a *qaqau* boat, let one bring



nȧ *χerṭu-ȧ* *ḥer* *ānu-ȧ* *āḥā* *en* *erṭā*

to me my children with my books. Rose up was made

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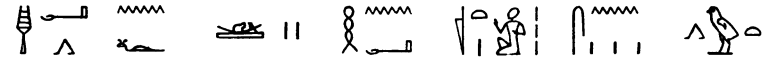
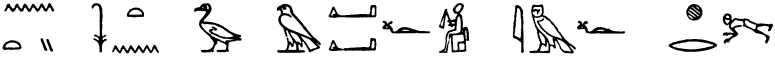


āḥā - nef *uȧa sen* *ḥenā* *qet - sen* *iut*

to stand for him boats two with their sailors. A going

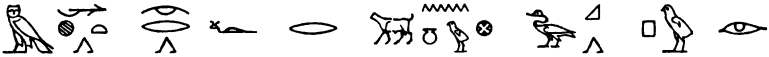
pu *ȧri* *en* *Ṭeṭṭeṭȧ* *em* *χeṭ* *em* *useχ*

made Tetteta sailing down the Nile in the boat



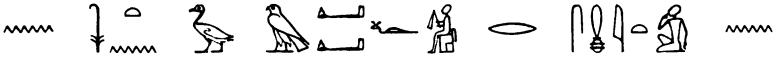
enti *suten* *sa* *Ḥeru-ṭāṭā-f* *ȧm - f* *χer*

which the royal son Herutataf was in it. Now



emχet *sper - f* *er* *χennu* *āq* *pu* *ȧri*

after he had arrived at the palace an entrance made



en *suten* *sa* *Ḥeru-ṭāṭā-f* *er* *semȧt* *en*

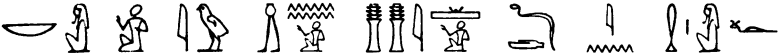
the royal son Herutataf to inform the

ḥen *en* *suten net* *χufu* *maāχeru* *ṭeṭ* *ȧn*

Majesty of { the king of the North and South, } Khufu, triumphant. Said the

suten *sa* *Ḥeru-ṭāṭā-f* *ȧθi* *ānχ* *uṭa* *senb*

royal son Herutataf: O Prince, life, strength, health,



neb - ȧ *ȧu* *ȧn-nȧ* *Ṭeṭṭeṭȧ* *ṭeṭ* *ȧn* *ḥen - f*

my lord, I have brought Tetteta. Said his Majesty:

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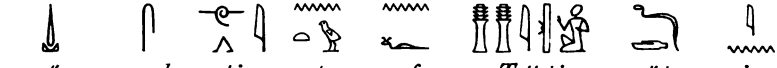
ȧs *ȧn* - *nȧ* *su* *uťa* *pu* *ȧri* *en*

Go bring to me him. A going out made his

ḥen - *f* *er* *uaχi* *en* *per* - *āa* *ānχ*

Majesty into the colonnade of the great house, life,
(*i. e.*, palace)

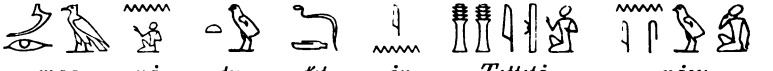


uťa *senb* *stȧ* *entu* *nef* *Ṭeṭṭeṭȧ* *ťeṭ* *ȧn*

strength, health, was led in to him Tetteta. Said his

ḥen - *f* *peti* *set* *Ṭeṭṭeṭa* *tem* *erṭā*

Majesty: What is it, O Tetteta, [which] not hast made

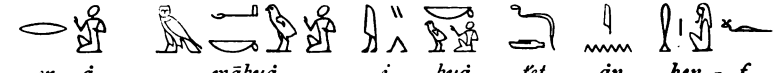


maa - *nȧ* *tu* *ťeṭ* *ȧn* *Ṭeṭṭeṭȧ* *nȧsu*

to see me thou? Said Tetteta: The invited one

pu *i* *ȧθi* *ānχ* *uťa* *senb* *nȧs*

it is [who] cometh, O Prince, life, strength, health! A call [being



er - *ȧ* *mākuȧ* *i* - *kuȧ* *ťeṭ* *ȧn* *ḥen* - *f*

made] to me verily I, I come. Said his Majesty:

ȧn *ȧu* *maāt* *pu* *pa* *ťeṭ* *ȧu-k*

Is it right and true what is said [that] thou art

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reχ - θȧ θes ṭep ḥesq ťeṭ ȧn

knowing how to bind on a head [which] {hath been / cut off?} Said

Ṭeṭṭeṭȧ θu ȧu-ȧ reχ - kuȧ ȧθi

Tetteta: Certainly, I, even I, know [how to do it], O Prince,

ānχ uťa senb neb-ȧ ťeṭ ȧn ḥen - f

life, strength, health, my lord. Said his Majesty:

ȧmmā ȧn-tu - nȧ χenrȧ enti em χenrȧt

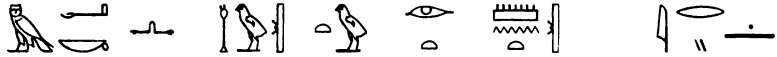
Prithee let be brought to me a captive who [is] in prison

uṭ neken - f ťeṭ ȧn Ṭeṭṭeṭa ȧn ȧs

to inflict his doom. Said Tetteta: Not, behold,

en ret ȧθi ānχ uťa senb neb-ȧ

of men, O Prince, life, strength, health, my lord.



māk ȧn utu - tu ȧrit ment ȧri

Surely {shall not / one be} commanded to perform on some [animal] belonging

ta āut śepset āḥā en ȧn - nef

to the beasts sacred? One rose up and brought to him

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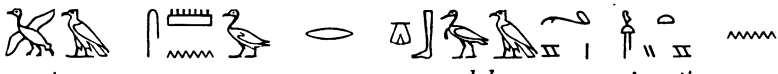
smen *uťā* *ṭep - f* *āḥā* *en* *erṭā*

a goose, being cut off its head, rose one and placed



pa *smen* *er* *ḳeba* *ȧmenti* *en*

the goose on the side west of

uaχi *ťaťa - f* *er* *ḳeba*

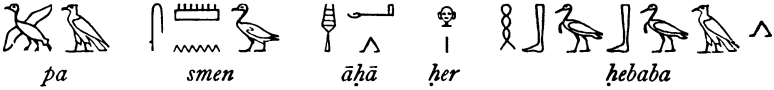
the colonnade, [and] its head on the side

ȧbti *en* *uaχi* *āḥā* *en* *ťeṭ* *en*

east of the colonnade. Rose up and spake

Ṭeṭṭeṭā *ťeṭet - nef* *em* *ḥeka* *un* *ȧn*

Tetteta, he uttered words of magical power. Was

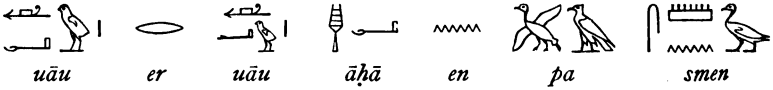


pa *smen* *āḥā* *ḥer* *ḥebaba*

the goose [then] standing up to waddle [and]

ťaťa - f *em* *mȧtet* *χer* *emχet* *sper-f*

its head likewise. Now after had come



uāu *er* *uāu* *āḥā* *en* *pa* *smen*

the one upon the other, stood up the goose

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āḥā ḥer ḳaḳa āḥā en erṭā - nef ȧn-tu-

standing to cackle. Rising up he made to be brought

nef χet-āa ȧri entu eref em mȧtet āḥā en

to him a *khetāa* bird, was done to it likewise. Rose up and

erṭā en ḥen - f ȧn-tu - nef ȧua uā seχer

made his Majesty to be brought to him ox one; having fallen

ṭep-f cr ta āḥā en ṭeṭ en Ṭeṭṭeṭȧ

its head to the earth, rose up and spake Tetteta,

ṭeṭet - nef em ḥeka āḥā en pa

he uttered words of magical power, and stood up the

ȧua uā

ox.

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THE LIFE OF ÀĀḤMES, THE NAVAL OFFICER, AS TOLD BY HIMSELF.

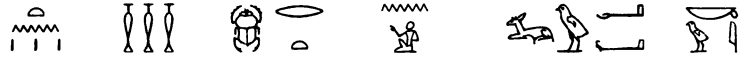
[XVIIIth dynasty.]

ḥer *χenit* *Áāḥ-mes* *sa* *Ábana* *maāχeru*

The chief of the sailors, Amasis, son of Abana, triumphant,

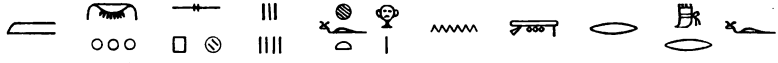
ťeṭ - f *ťeṭ - á* *en* *ten* *reθ* *nebt* *ṭā-á* *reχ-*

saith he: I speak to you, O men all, and I give you



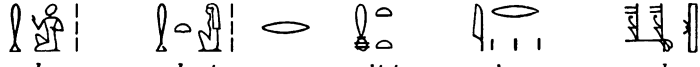
ten *ḥesu* *χepert - ná* *āuā - kuá*

to know the favours which have come to me. I was decorated



em *nub* *sep* *VII* *χeft* *en* *ta* *er* *ťer - f*

with gold times seven before the land all of it, [and



ḥen *ḥent* *er* *mátet* *áru* *seḥ-*

with] men-servants and maid-servants, as well as with {what belonged to them.} I became

kuá *em* *aḥet* *āšt* *urt* *áu* *ren* *en* *qen*

owner of fields many great; shall the name for bravery

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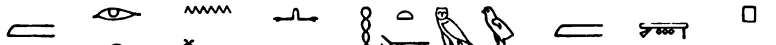
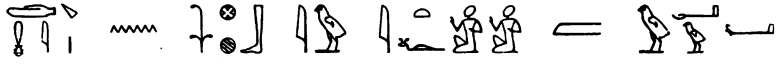


em *ȧrit* - *nef* *ȧn* *ḥetemu* *em* *ta* *pen*

in what he wrought not cease in land this

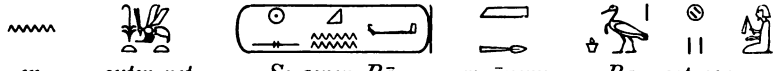
ṭetta *ṭeṭ* - *f* *erentet* *ȧri* - *nȧ* *χeperu* - *ȧ* *em*

for ever. He saith: Now I made my coming into being in
(*i. e.*, I was born)



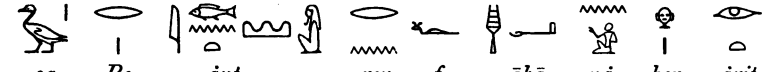
ṭemȧ *en* *Neχeb* *ȧu* *ȧṭef-ȧ* *em* *uāu*

the city of Nekheb. Was my father of the captain[s]



en *suten net* *Se-qenen-Rā* *maāχeru* *Ba* *sep sen*

of {the king of the North and South,} Seqenen-Rā, triumphant: Ba twice
(*i. e.*, Baba)



sa *Re* - *ȧnt* *ren* - *f* *āḥā* - *nȧ* *ḥer* *ȧrit*

the son of Reȧnt [was] his name. I rose up to perform

uāu *er* *ṭeb* - *f* *em* *pa* *uȧa* *en* *pa*

the captainship as his deputy in the ship of the

Mas *em* *hau* *neb* *ṭaui*

Mas (*i. e.*, the Bull) in the time of the lord of the two lands

Neb-peḥtet-Rā *maāχeru* *ȧu-ȧ* *em* *śerȧ* *ȧn*

Néb-peḥtet-Rā, triumphant. Was I at the age of a child, not

(Àāḥmes I)

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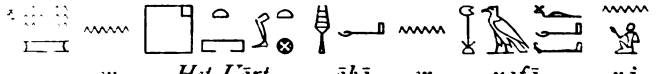
tu ḥer āba ḥer mu em pa

, the king) fighting on the waters of the



en Ḥet-Ũart āḥā en χafā - nà

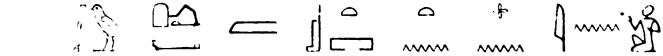
of Avaris, rising up I captured [booty].

ṭet semà - θ en sutenet uḥem

a hand [which] was mentioned by the royal herald.

tu ḥer erṭāt - nà nub en qent

One giving to me the gold of bravery.
(*i. e.*, prize)



mmu āba em àuset ten un àn-à

second time war in place this, and I was

χafā àm àn-nà ṭet un àn tu

uring [booty] there. I brought a hand, was One

nà nub en qent em nem-ā un

me the gold of bravery again. Was

aba em Ta-qemet reset en ṭemà

ghting in Ta-qemet to the south of city

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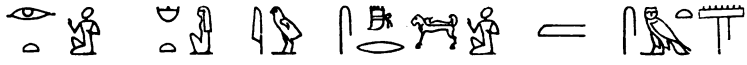
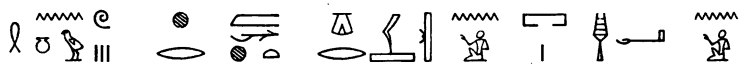


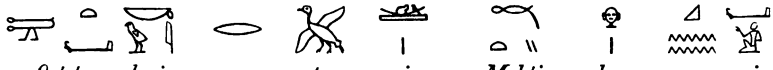
ârit - â ḥemt âu sṯer - â em semt

had I married a wife, was I sleeping in the garments



śennu χer emχet ḳer - nâ per āḥā - nâ

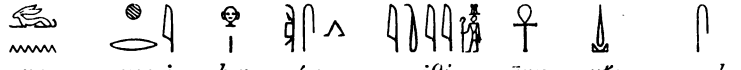
of netted work. But afterwards I possessed a house, I rose up,



θetet - kuâ er pa uâa Meḥti ḥer qenen - â

I betook myself to the ship Meḥti that I might fight,

(*i. e.*, the North)

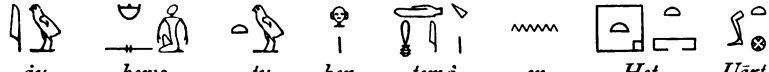


un χer-â ḥer śes âθi ânχ uṯa senb

[it] being upon me to follow the Prince, life, strength, health,

ḥer reṭ-â emχet sutut - f ḥer ureret - f

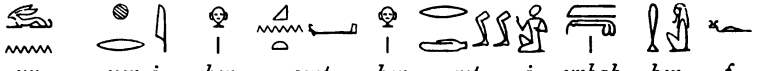
upon my feet after his journeyings in his chariot.



âu ḥems - tu ḥer ṭemâ en Ḥet - Uârt

Being encamped One against the city of Avaris

(*i. e.*, the king)



un χer-â ḥer qent ḥer reṭ - â embaḥ ḥen - f

was [it] upon me to fight upon my feet before his Majesty.

āḥā - nâ ṭehen - kuâ er χāā-em-Men-nefer

I rose up, I was advanced to Khāā-em-Men-nefer.

(*i. e.*, to a ship of this name)

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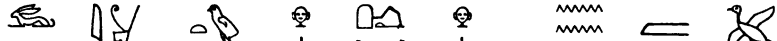
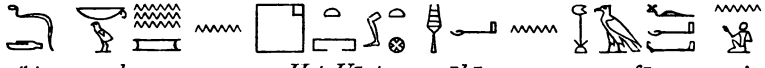


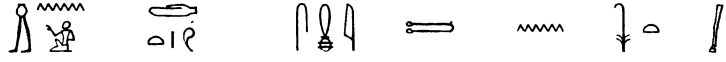
un ȧn tu ḥer āba ḥer mu em pa

Being One (*i. e.*, the king) fighting on the waters of the



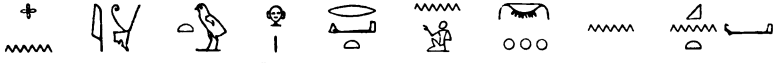
ṯeṭ - ku en Ḥet-Uārt āḥā en χafā - nȧ

canal of Avaris, rising up I captured [booty].



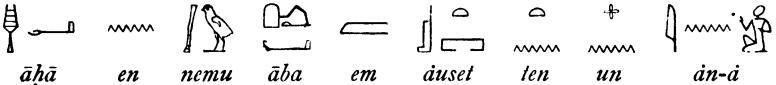
ȧn-nȧ ṯet semȧ - θ en sutenet uḥem

I brought a hand [which] was mentioned by the royal herald.



un ȧn tu ḥer erṭāt - nȧ nub en qent

Was One giving to me the gold of bravery.
(*i. e.*, prize)

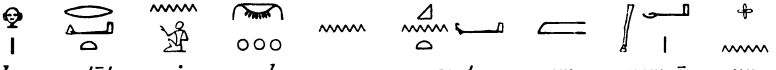


āḥā en nemu āba em ȧuset ten un ȧn-ȧ

Was a second time war in place this, and I was

ḥer nem χafā ȧm ȧn-nȧ ṯet un ȧn tu

again capturing [booty] there. I brought a hand, was One



ḥer erṭāt - nȧ nub en qent em nem-ā un

giving to me the gold of bravery again. Was

ȧn tu ḥer āba em Ta-qemet reset en ṭemȧ

One fighting in Ta-qemet to the south of city

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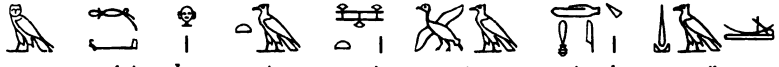
pen āḥā en ȧn - nȧ seqerȧ ānχ sa

this, rising up brought I captive a living person.

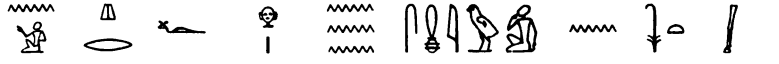
ha - nȧ er pa mu māk ȧn - tu - f

I went down into the water verily bringing him



em seśeṭ ḥer ta uat pa ṭemȧ ťa-

by force along the road of the town, I set out

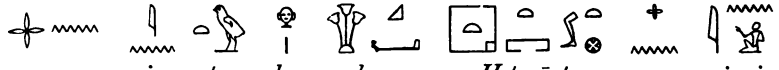


nȧ χer - f ḥer mu semȧu en sutenet uḥem

with him on the water. Reported it the royal herald,

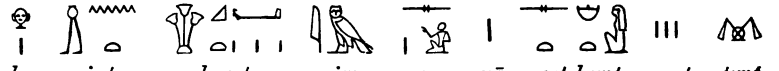
āḥā en tu māk āuā - ȧ em nub ḥer - s sen

rose up One, verily I was rewarded with gold for it a second time.



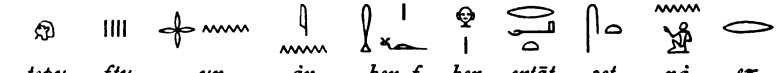
un ȧn tu ḥer ḥaq Ḥet-uārt un ȧn-ȧ

Was One capturing Avaris, was I



ḥer ȧnt ḥaqet ȧm sa uā set ḥemt χemt ṭemṭ

bringing in captives there, man one, women three, in all



ṭepu fṭu un ȧn ḥen-f ḥer erṭāt - set nȧ er

heads four, was his Majesty giving them to me for

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ḥenu un àn tu ḥer ḥemset ḥer Śareḥan

servants. Was One sitting before Sharehan

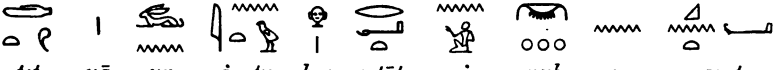
(*i. e.*, besieging)

em renpit ṯua un àn ḥen-f ḥer ḥaq - s

in year five, was . his Majesty capturing it.

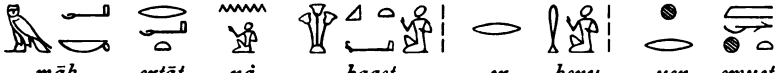
āḥā en àn - nà ḥaqet àm set ḥemt sen

Rose up brought in I captives there, women two,



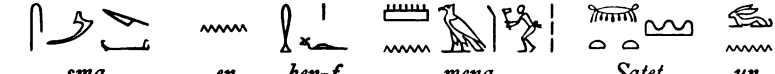
ṭet uā un àn tu ḥer erṭāt - nà nub en qent

hand one. Was One giving to me the gold of bravery,



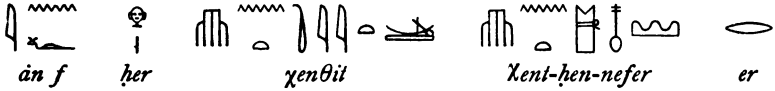
māk erṭāt - nà ḥaqet er ḥenu χer emχet

verily [were] given to me the captives for servants. Now after



sma en ḥen-f mena Satet un

had slaughtered his Majesty the doomed foes of Asia was



àn f ḥer χenθit χent-ḥen-nefer er

he sailing up the Nile to Khent-ḥen-nefer to

seksek ànti Kenseta un àn ḥen-f ḥer àrit

chastise the Anti of Nubia. Was his Majesty making

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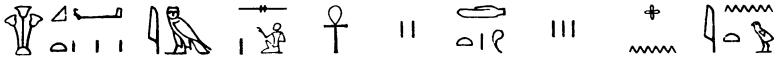
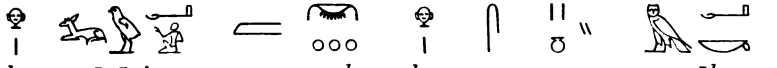
χat *āat* *ȧm - sen* *āḥā* *en* *ȧn - nȧ*

a slaughter great among them. Rose up brought in I



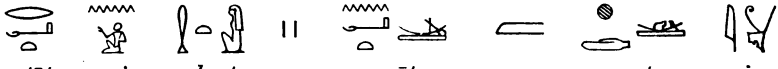
ḥaqet *ȧm* *sa* *ānχ* *sen* *ṭet* *χemt* *un* *ȧn tu*

captives there men living two, hands three. Was One



ḥer *āuā-ȧ* *em* *nub* *ḥer - s* *sen* *māk*

rewarding me with gold for it a second time, [and] verily [he]



erṭāt - nȧ *ḥent sen* *nāt* *em* *χeṭ* *ȧn*

gave me female slaves two. Came back sailing down the river

ḥen-f *ȧb - f* *āu* *em* *qent* *neχt*

his Majesty [having] his heart expanded with might and conquest,

θetet - nef *resu* *meḥta*

[for] he had vanquished those of the south and those of the north.

āḥā *en* *aata* *iu* *en* *res*

Rose up the "Scourge" coming to the south,

seteken *śau - f* *utu - f* *neteru* *qemāu*

making to enter his disease (?), defiled he the gods of the south

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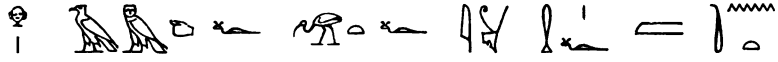
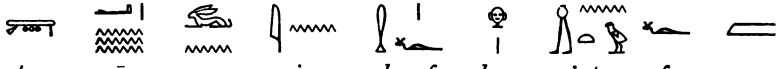


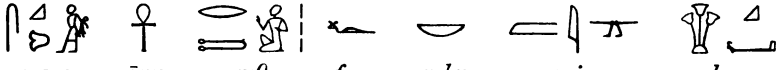
ḥer am - f qemt - f ȧn ḥen-f em θent-

by his grip. Found him his Majesty in Thent-



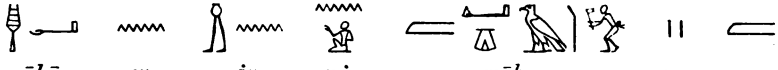
ta - ā un ȧn ḥen-f ḥer ȧntu - f em

ta - ā. Was his Majesty bringing him in



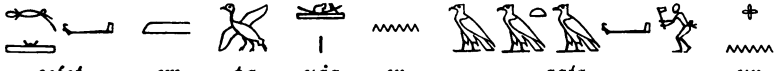
seqer ānχ reθ - f nebu mȧs ḥaq

captive alive [and] his men all were led in captive.



āḥā en ȧn - nȧ māḳa sen em

Rising up I brought in enemies two by



seśeṭ em pa uȧa en aata un

force in the boat of the "Scourge". Was

ȧn tu ḥer erṭāt - nȧ ṭep ṭua ḥer ṭenȧu aḥt

One giving to me heads five for [my] share [and] of land

statet ṭua em nut - ȧ ȧru en ta χenit

measures five in my city. Was done [this] to the sailors,

er āu - sen em mȧtet āḥā en χer pef

all of them, likewise. Rose up degraded one that and

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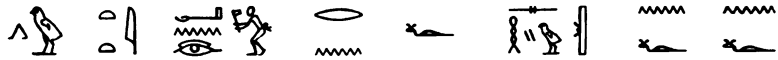
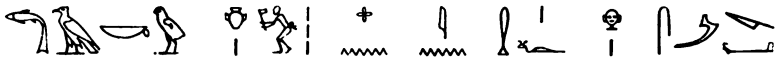


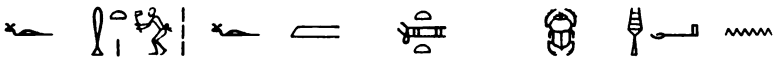
iu *Tetȧ - ān* *ren - f* *seḥiu - nef* *nef*

came, Tetȧ-ān [was] his name, he collected to himself



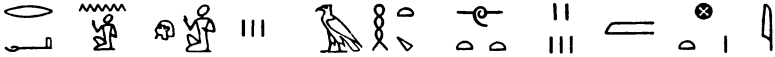
χaku - ȧbu *un* *ȧn* *ḥen-f* *ḥer* *sma-*

the vile-hearted (*i. e.*, rebels), was his Majesty smiting



f *ḥent - f* *em* *temt* *χeper* *āḥā* *en*

him [and] his servants so that never again {could they / rise up.} He gave to

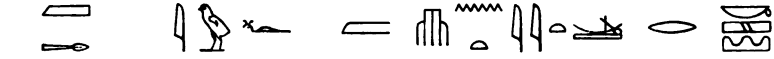


erṭā - nȧ *ṭepu* *χemt* *aḥt* *statet* *ṭua* *em* *nut - ȧ*

me heads three and of land measures five in my city.

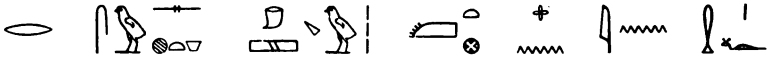
un *ȧn-ȧ* *ḥer* *χent* *suten net* (*bȧt*) *Teser-ka-Rā*

Was I carrying {the king of the North and South,} Tcheser-ka-Rā, (Amenophis I.)



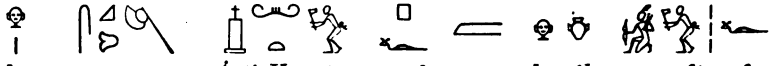
maāχeru *ȧu - f* *em* *χentit* *er* *Keś*

triumphant, [when] he was sailing up the river to Nubia



er *seuseχt* *taśu* *Qemt* *un* *ȧn* *ḥen-f*

to widen the boundaries of Egypt. Was his Majesty



ḥer *seqer* *Ȧnti Kenset* *pef* *em* *ḥer ȧb* *menfitu - f*

taking captive Ȧnti of Nubia that among his soldiers,

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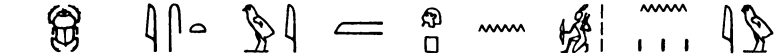
ànṯu em ḳua àn nehup - sen

being led into an ambush not could escape they,

uteχu em ṭāi ḥer ḳes mà entu àn

being scattered and yielding on [their] ground so that never again

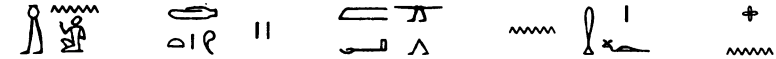


χeper àsṯ - uà em ṭep en menfiṯu - n àu

{could they rise up.} Behold I was at the head of our soldiers,

āba - nà er un maā maa en ḥen-f ḳenṯ - à

I fought in very truth, saw his Majesty my valour.
(*i. e.*, to the utmost of my power)

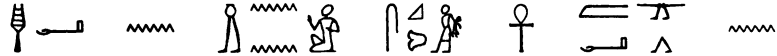


àn-nà ṭeṯ sen māṣ en ḥen-f un

I brought in hands two, carrying [them] to his Majesty. Was

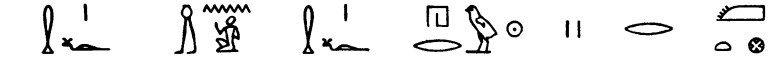
àn ṯu ḥer ḥeḥi reθ - f menment - f

One seeking out his people and his cattle,



āḥā en àn-nà seḳer ānχ māṣ en

rose up brought in I a captive living bringing [him] to



ḥen-f àn-nà ḥen-f hru sen er Ḳemṯ

his Majesty. I brought his Majesty in days two to Egypt

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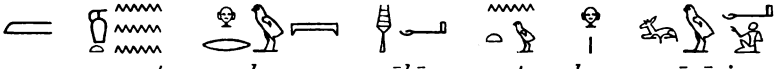
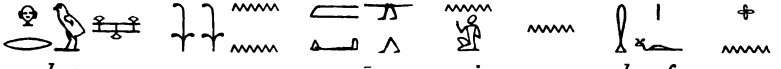


em *χnemet* *ḥeru* *āḥā* *en tu* *ḥer* *āuā-à*

from the pool upper, rose up One rewarding me

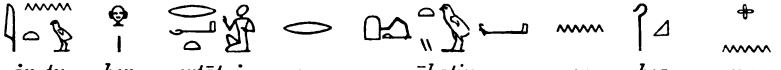
em *nub* *āḥā* *en* *àn-nà* *ḥent* *sen* *em*

with gold. Rose up I brought in female slaves two in



ḥeru *enen* *māṣ* - *nà* *en* *ḥen-f* *un*

addition to those which I carried to his Majesty. Was



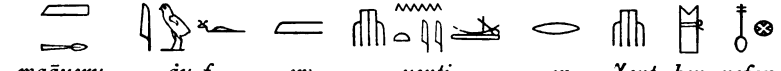
àn tu *ḥer* *erṭāt-à* *er* *ābatiu* *en* *ḥeq* *un-*

One making me the "Warrior of the Prince". Was

(*i. e.*, "Crown-warrior")

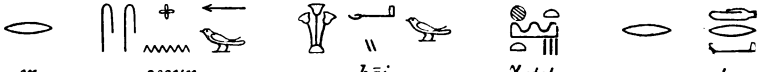
nà *ḥer* *χent* *suten net* (*bàt*) *Āa-χeper-ka-Rā*

I conveying up the river { the king of the North and South, } Āa-kheper-ka-Rā, (Thothmes I.)



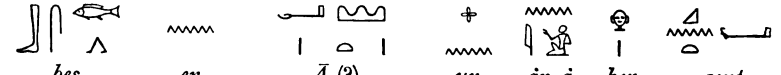
maāχeru *àu-f* *em* *χenti* *er* *Χent-ḥen-nefer*

triumphant, was he sailing up to Khent-ḥen-nefer



er *sesun* *ḥāi* *Χetet* *er* *ṭer*

to punish the disaffected ones of Khetet, and to destroy



bes *en* *Ā* (?) *un* - *àn à* *ḥer* *qent*

the roads (?) of the district of Ā (?). Was I fighting

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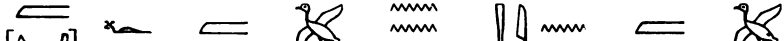


emmā - f *em* *pa* *mu* *bȧn* *em* *pa*

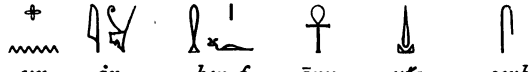
with him on the water foul in the

. . . . . *pa* *āḥāu* *ḥer* *ta* *penāit*

. . . . . ., and the fighting barges [were] on the shallow beach,

un *ȧn tu* *ḥer* *erṭāt-ȧ* *er* *ḥer* *χenit*

was One making me the chief of the sailors.



un *ȧn* *ḥen-f* *ānχ* *uṭa* *senb*

Was his Majesty, life, strength, health . . .

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THE HARPER'S LAMENT.

From the tomb of Nefer-ḥetep.

[XVIIIth dynasty.]

ṯeṭ *en* *pa* *ḥes* *em* *bent* *enti* *em*

Saith the singer to the harp who is in

ta *māḥāt* *en* *Ausâr* *neter âtf* *en* *Amen*

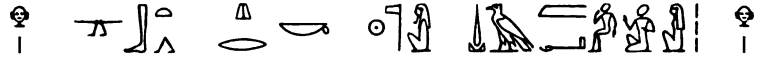
the tomb of Osiris, the divine father of Amen,

Nefer-ḥetep *maāχeru* *ṯeṭ - f* *urṭ* *uru* *pu*

Nefer-ḥetep, triumphant. Saith he: Resteth mighty one this,

maā *pa* *śau* *nefer* *χeper* *χat*

right and true [is] the decree good. {What hath come into being [from]} bodies (*i. e.*, women)



ḥer *sebṭ* *χer - k* *Rā* *ṯamā* *ḥer*

must pass away before thee, O Rā, the young men and women

it *er* *âuset - sen* *Rā* *ṭā - f* *su* *ṭep* *ṭuaiṭ*

go to their places. Rā giveth himself at dawn,

(*i. e.*, sheweth)

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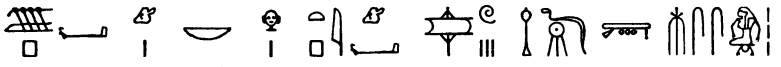
Tem ḥetep em Manu ťai ḥer utet kant ḥer

Tmu setteth in Manu. Men beget and women

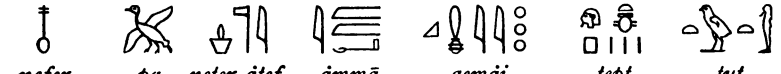


seśep fenṭ neb ḥer tepȧ nefu ḥeť - ta meses

receive, nose every smelling the breath of dawn, and children

ressi iu - sen er ȧuset - ȧru ȧri hru

all alike they come to the place {which belongeth to them.} Make a day

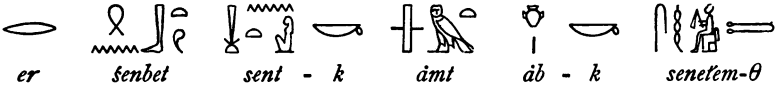


nefer pa neter ȧtef ȧmmā qemȧi ṭept tut

happy, O divine father! Come, unguents and perfumes are set

er χer - k maḥuu seśennu er ermentu

before thee, *maḥu* flowers and lilies for the arms [and]



er śenbet sent - k ȧmt ȧb - k seneťem-θ

for the neck of thy sister dwelling in thy heart, sitting

er-ḳes - k ȧmmā ḥes qemā er χeft - k

near thee. Come then, song [and] music are before thee.

mā ḥa ṭutu nebt seχa - nek reśtu

Set behind [thee] evil things all, think thou upon gladness [only]

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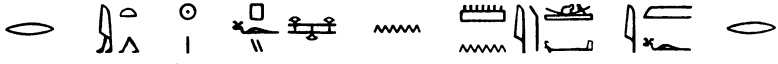

er *it* *hru* *pefi* *en* *menà* *àm-f* *er*

until cometh day that arriveth [a man] in it at

pa *ta* *mer - s* *ḳer*

the land [which] loveth it silence.

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THE BATTLE OF MEGIDDO.

From the Annals of Thothmes III.

[XVIIIth dynasty.]

renpit *XXIII* *ṭep* *śemu* *hru* *XVI* *er* *ṭemā*

Year twenty-three, first month of summer, day sixteen, at the town

en *Iḥem* *utu* *en* *ḥen-f* *neṫu* - *re* *ḥenā*

of Ihem. Ordered his Majesty a council of war with

menfitu-f *en* *neχt* *er* *ṫeṭ* *erentet* *χeru*

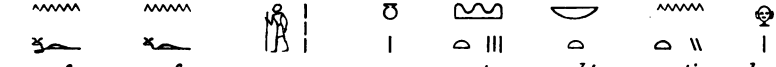
his soldiers of valour, saying: Inasmuch as wretch

pef *en* *Qeṭeśu* *iu* *āq* *er*

that of Kadesh hath come [and] gone into

Mākθā *su* *ȧm* *em* *ṭa* *at* *seḥui-*

Megiddo, [and] he is there at this moment, and hath



nef *nef* *seru* *nu* *set* *nebt* *enti* *ḥer*

gathered to him the princes of countries all who are on

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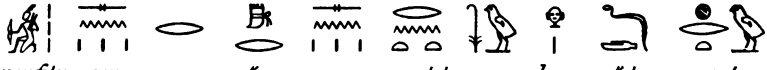
mu en Qemt ḥenā śaā er Neherina

the water of Egypt and [those who are] as far as Neherina,
(*i. e.*, in league with Egypt) (Mesopotamia)

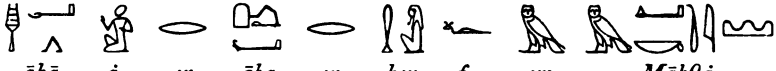
em Śasu χaru Qeṭu sesemut - sen

of the Shasu, Syrians, Qetu, their horses,



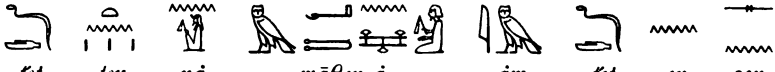
menfitu - sen er ṯer - sen erentet su ḥer ṯeṭ χertu

their soldiers, all of them, because he was saying, "Verily



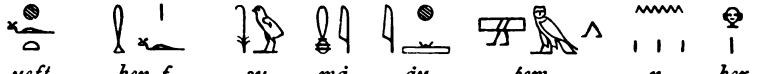
āḥā - ȧ er āba er ḥen - f em Mākθȧ

I will rise up to fight against his Majesty in Megiddo",



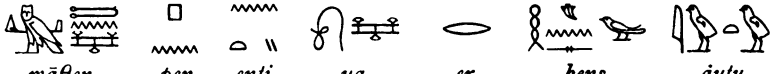
ṯeṭ - ten - nȧ māθen-ȧ ȧm ṯeṭ - en - sen

tell ye me my way thither. They spake



χeft ḥen-f su mȧ ȧχ śem - n ḥer

before his Majesty: Is it wherefore that we march along



māθen pen enti ua er ḥens ȧutu

road this which advances becoming narrower? One

ḥer i er ṯeṭ samui ȧm āḥā ḥer

cometh to say, "The foes are there standing to

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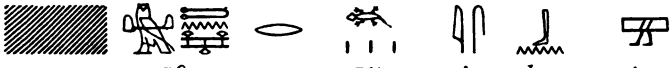
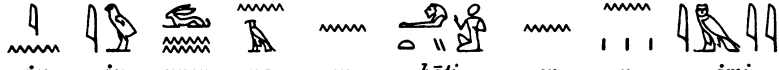


. . . . . *māθen er āšt ȧs ben šem*

[defend] the road against a host". Behold must not march {in this case}

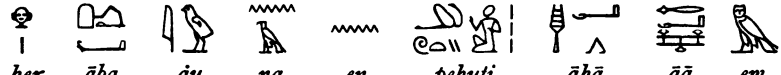
sesemet em-sa sesemet reθ em-sa reθ em mȧtet

horse behind horse, and man behind man? likewise is it



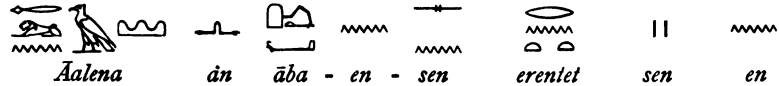
ȧn ȧu unen na en ḥāti en - n ȧmi

that would be the men who are in front of our army able



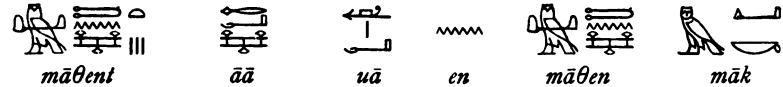
ḥer āba ȧu na en peḥuti āḥā āā em

to fight, being those of the rear standing distant in



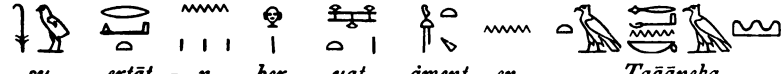
Ālena ȧn āba - en - sen erentet sen en

Ālena not being able to fight? {For as much as there are} two



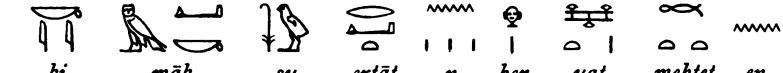
māθent āā uā en māθen māk

roads {extending to a distance,} one of the road[s] verily



su erṭāt - n ḥer uat ȧment en Taāāneka

it will set us on the road west of Taāāneka, and



ki māk su erṭāt - n ḥer uat meḥtet en

the other verily it will set us on the road north of

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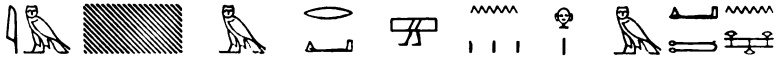
Ṯefθȧ *per - n* *er* *meḥtet* *en* *Mākθȧ*

Tcheftha, and {we shall come out} to the north of Megiddo.

ȧχ *ṫau* *neb - n* *neχt* *ḥer* *χert* *ȧb - f*

O let go forth our lord mighty according to his heart's desire



ȧm *em* *erṭā* *śem - n* *ḥer* *māθen*

there . . . . . do not make us march on road

pen *śeta* *āḥā* *na* *en* *ȧput* *ȧm - f* *ȧst*

this hidden, stand the envoys in it. Behold

ḥen-f *ḥer* *χāār* *ḥer - s* *χer* *pen* *ṫeṭ - en-*

his Majesty became furious at it [at] things these [which] they had

sen *χer* *ḥāt* *ṫeṭeṭet* *em* *ḥen* *en* *seṭep-sa*

said before the words from the Majesty of the Court,
(*i. e.*, in respect of)

ānχ *uṫa* *senb* *ānχ-ȧ* *meru - ȧ* *Rā*

life, strength, health, [and he said:] By my life, by my beloved Rā,

ḥesu-ȧ *tef - ȧ* *Ȧmen* *ḥunnu* *feṇṭ-ȧ*

by my favour with my father Amen, who maketh young my nose

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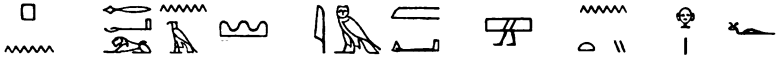
em ānχ usr ȧu ťau ḥen-ȧ ḥer māθen

with life and power, will set out my Majesty by road

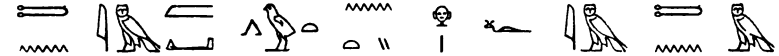


pen Āālena ȧmmā śem enti ḥrȧ - f

this of Āālena. Let go him whose face

ȧm - θen ḥer na en māθennu ťeṭu-

among you is upon the roads [of which] ye have



θen ȧmmā iut enti ḥrȧ - f ȧm - θen em

spoken, let come him whose face among you is for

śesut ḥen-ȧ mā ka - sen em na

following my Majesty, because they will cry among the

en χeru but Rā ȧn ȧu

wretched creatures abominated of Rā: "Is it not that

ḥen-f ťau ḥer ki māθen ȧu-f āā

his Majesty hath gone by another road? He hath departed

er senṭ - en - n ka - sen ťeṭ - en - sen

through fear of us;" [this] will they cry. They spake

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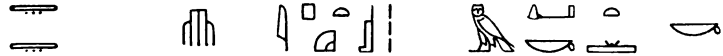
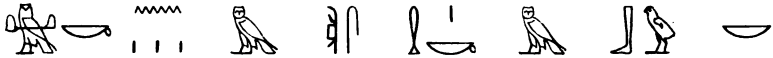
χeft *ḥen-f* *ȧri* *tef - k* *Ámen* *neb* *nest*

before his Majesty: "May make thy father Amen, the lord {of the thrones}



taiu *χent* *ȧpt* *māket - k*

of the world, the dweller in the Apts, thy protection.
(*i. e.*, Karnak)

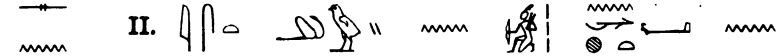


māk - n *em* *śes* *ḥen-k* *em* *bu* *neb*

Verily we [are] following thy Majesty into place every

ťau-k *ȧm* *un - n* *bak* *em-sa* *neb-*

goest thou there; we are servants behind their

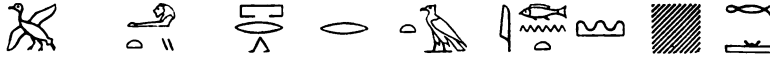


sen II. *ȧst* *peḥui* *en* *menfitu* *neχt* *en*

master." Behold then the end of the army mighty of
(*i. e.*, rear guard)

ḥen-f *er* *pa* *ťemȧ* *en* *Āalena*

his Majesty [was] at the town of Āalena, and



pa *ḥāti* *per* *er* *ta* *ȧnt* *meḥ-*

the head came forth to the valley . .; [when] they
(*i. e.*, advance guard)

en - sen *peḳ* *en* *ȧnt* *θen* *āḥā* *en*

had filled the ravines of valley this, rose and

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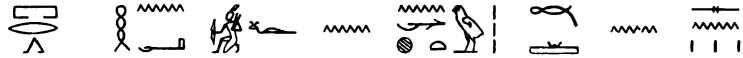
ṯeṭ - en - sen *χer - tu* *eref* *māk* *ḥen-f*

said they: "Assuredly now verily his Majesty



per *ḥenā* *menfitu-f* *en* *neχtu* *meḥ - en - sen*

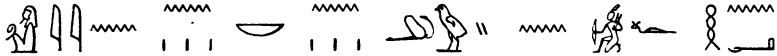
hath come forth with his army of brave men, and they have filled

peḳ *en* *ȧnt* *ȧmmā* *seṭem - en - n*

the ravines of the valley: come now, let us hearken unto

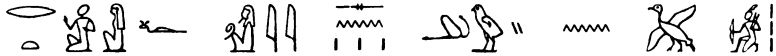
neb - n *neχt* *em* *pa* *ṯeṭet-f* *nebt* *ȧmmā*

our lord mighty in that which he saith all, come now,



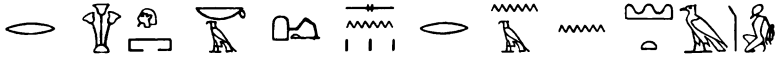
sai - en - n *neb - n* *peḥui* *en* *menfitu-f* *ḥenā*

let us guard our lord. The rear of his army and



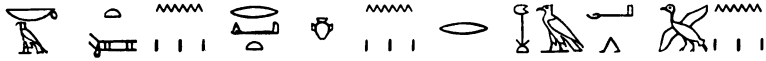
ret-f *sai - sen* *peḥui* *en* *pa* *menfitu*

of his men they guard the rear of the army



er *ḥa* *ka* *āba - sen* *er* *na* *en* *seṭa*

behind: surely if they fight against the mountaineers,



ka *tem - n* *erṭāt* *ȧb - n* *er* *χaā* *pa-n*

surely we must not allow our heart to forsake our

(*i. e.*, courage)

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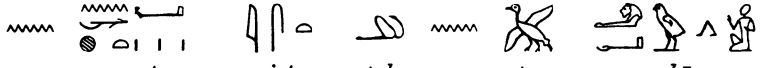
menfitu *sment* *ȧ* *en* *ḥen-f* *ḥer* *benru-*

soldiers has stationed whom his Majesty outside

sen *enti* *ȧm* *ḥer* *sait* *peḥui* *en* *menfitu-f*

these which are there to guard the rear of his army



en *neχt* *ȧst* *peḥ* *en* *pa* *ḥāu*

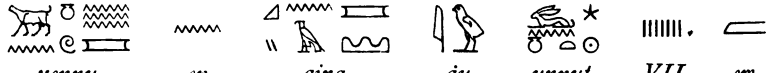
of brave men." Behold then arrived the forepart of the army

per *ḥer* *māθen* *ȧu* *rer* *em* *Śut* *sper*

coming forth on the road at the revolving of Shu, arrived

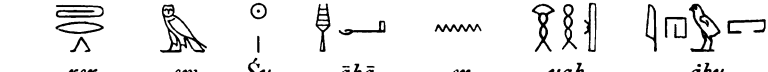
en *ḥen-f* *res* *Mākθȧ* *ḥer* *sept* *en*

his Majesty at the south of Megiddo, on the edge of



χennu *en* *qina* *ȧu* *unnut* *VII* *em*

the pool of Qina, [it] being hour seven of



rer *em* *Śu* *āḥā* *en* *uaḥ* *ȧhu*

the circuiting of Shu. [One] rose up and pitched the camp

en *ḥen-f* *erṭā* *ȧn* *tu* *em* *ḥrȧ* *en* *menfitu* *er*

of his Majesty, and it gave in the face of the army all

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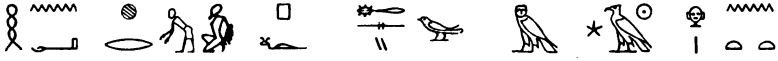
ťer - f er ťeṭ ḳer - θen sesepṭ χāāu-

of it, saying: "Lay ye hold upon [and] prepare your

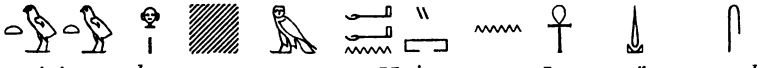
θen erentet ȧu - tu er θeḥen er āba

arms inasmuch as it will be to advance to do battle



ḥenā χer pef χasi em ṭua ḥer entet

with wretched one this and abominable at daybreak, because

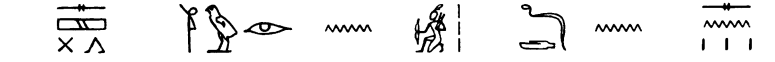


tutu ḥer . . . . . em āāni en ānχ uťa senb

it will be to . . . . . in the camp of life, strength, health".

ȧrit meχer (?) uru uā en śesu

Made preparations (?) the overseers {of the provisions} of the foot-soldiers,



seś resu en menfitu ťeṭ - en - sen

passed along the watchmen of the soldiers, they said:

men sep sen res ṭep sep sen res em ānχ

"Be firm, twice; watch well, twice; watch for life

em am en ānχ uťa senb it - tu er

in the camp of life, strength, health." Came one to

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ṯeṭ *en* *ḥen-f* *meru* *senb* *āuāit*

say to his Majesty: "The mountain {land is in a good state,} {and the bondsmen}

rest *meḥt* *er* *mâtet* *renpit* *XXIII* *ṯep*

south and north likewise." Year twenty-three, first month

ŝemu *hru* *XXI* *hru* *en* *ḥeb* *en* *paut* (?) *n*

of the season, day twenty-one, the day of the festival of *paut* (?) *n*
of summer

er *meṯi* *sutenet* *χāt* *ṯep* *ṯuat*

which corresponds {with that of} the royal coronation, at {the earliest dawn,}

âst *erṯā* *em* *ḥrâ* *en* *menfitu* *er* *ṯer - f* *er*

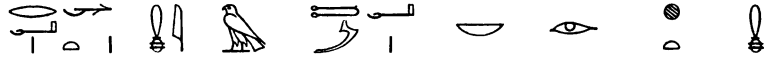
then was given in the face of the army all of it to

seŝ *er* *χeft* *ṯau* *ḥen-f* *ḥer* *ureriṯ*

advance against the enemy. Set out his Majesty in a chariot [made]

ent *uasm* (*smu*) *sābu* *em* *χakeru - f* *nu*

of shining bronze decorated with its accoutrements of



rāt *mâ* *Ḥeru* *θema* *neb* *âri* *χet* *mâ*

battle, like Horus, the crusher, the lord, maker of things, like

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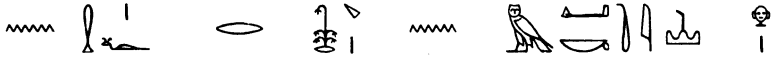
Menθu *Uasti* *ȧtef* *Ȧmen* *ḥer* *senexṯ*

Menthu [god] of Thebes, [and] father Amen was for making strong

āāui - f *pa* *ṭeb* *rest* *en* *pa* *menfitu*

his two hands. The horn southern of the army

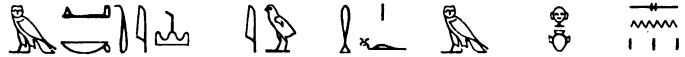


en *ḥen-f* *er* *res* *en* *Mākθȧ* *ḥer*

of his Majesty was to the south of Megiddo, at

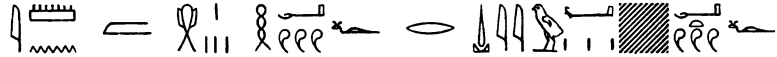
sept *Qina* *pa* *ṭeb* *meḥti* *er* *meḥti* *ȧmenti*

the border of Qina, the horn northern to the north-west



Mākθȧ *ȧu* *ḥen-f* *em* *ḥer-ȧḃ - sen*

of Megiddo. Was his Majesty in the middle of them, [was]

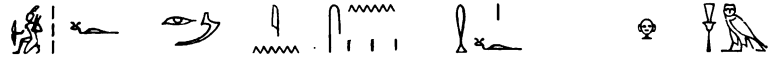


Ȧmen *em* *sau* *ḥāu-f* *er* *ṯaiu* . . . . *āt - f*

Amen protecting his body . . . . . his limbs.

āḥā *en* *seχem* *en* *ḥen-f* *er-es* *χer* *ḥāt*

Rising up gained possession his Majesty of it before his



menfitu-f *maa* *ȧn* *sen* *ḥen-f* *ḥer* *seχem*

army. [When] saw they that his Majesty [was] for gaining

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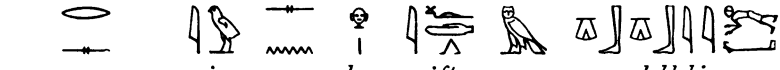
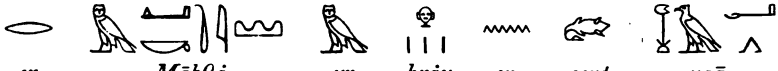


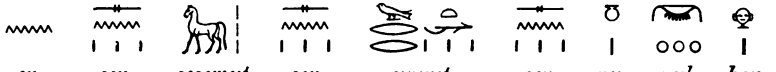
er-es *ȧu - sen* *ḥer* *ȧḥt* *em* *ḳebḳebi*

possession of it, were they for fleeing headlong



er *Mākθȧ* *em* *ḥrȧu* *en* *senṯ* *χaā-*

into Megiddo with faces of fear, they forsook

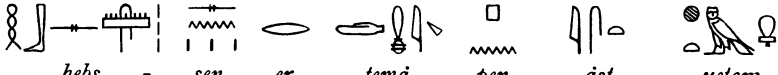


en - sen *sesemut - sen* *ureret - sen* *nu* *nub* *ḥer*

their horses [and] their chariots of gold upon

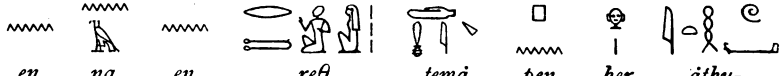
ḥeṭ *ȧṯḥu - tu* *set* *em* *tebteb*

silver, drawn up were they by the strings



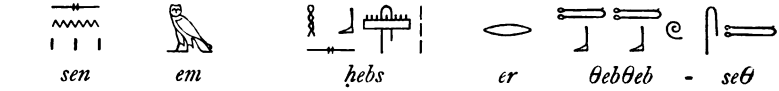
ḥebs - sen *er* *ṭemȧ* *pen* *ȧst* *χetem*

of their garments into town this, for behold {had shut / the gates}



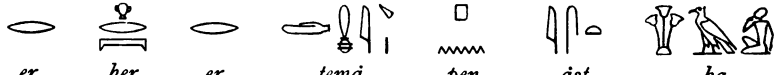
en *na* *en* *reθ* *ṭemȧ* *pen* *ḥer* *ȧṯḥu-*

certain of the people of town this, [and] they drew



sen *em* *ḥebs* *er* *θebθeb - seθ*

up [them] by [their] garments to hoist them



er *ḥer* *er* *ṭemȧ* *pen* *ȧst* *ḥa*

over [the walls] into town this. And behold in truth

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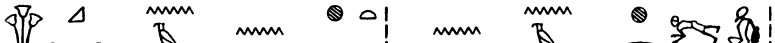
ȧn ȧri menfitu en ḥen-f erṭāt ȧb - sen er

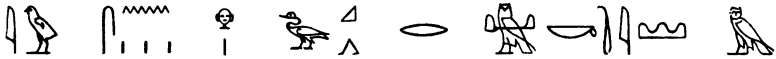
not made the soldiers of his Majesty to give their {hearts / minds} to



ḥaq na en χet en na χeru

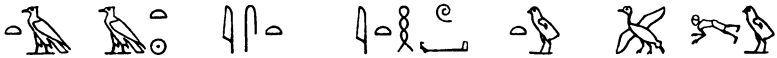
capture any of the things of the degraded ones,

(*i. e.*, spoil)



ȧu - sen ḥer āq er Mākθȧ em

[for] they were for entering into Megiddo at



ta at ȧst ȧṭḥu - tu pa χeru

the moment, and then [while] they were drawing up the degraded

(*i. e.*, immediately)

χasi en Qeteś ḥenā χeru χas

{and abominable men} of Kadesh, and the degraded and abominable

en ṭemȧ pen em χas er seāqet - set

of town this in haste to make enter them

er ṭemȧ pen ȧu senṭ ḥen-f em ḥāt-

into town this, was the fear of his Majesty in their

sen ȧu āāui - sen beṭeś maa - sen

members, were their hands powerless [when] they saw

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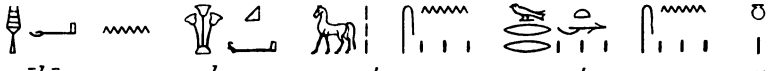
seku *en* *χu - f* *ȧm - sen*

the destruction [wrought] by his uraeus crown among them. [They]



āḥā *en* *ḥaq* *sesemut - sen* *ureret - sen* *nu*

rose up and captured their horses, their chariots of

nub *ḥer* *ḥeṭ* *ȧri* *mȧsi* *māhut - sen*

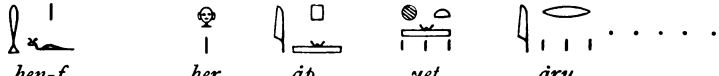
gold upon silver, and made to pass into captivity their peoples,

qennu - sen *sṯer* *em* *seθesi* *mȧ*

and their mighty men lay prostrate upon their backs dead like

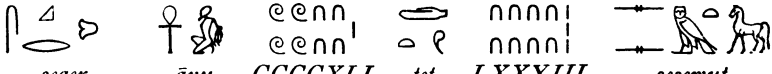
remu *em* *qāḥ* *śen* *neχṯ* *en*

fishes on the river bank, {and the warriors} mighty of



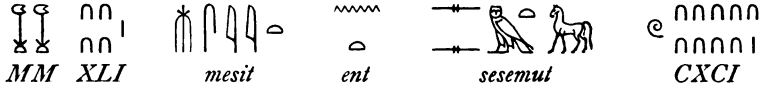
ḥen-f *ḥer* *ȧp* *χet* *ȧru*

his Majesty [were] for counting the spoil belonging to them.



seqer *ānχ* *CCCCXLI* *ṭet* *LXXXIII* *sesemut*

Captives living 441 ; hands 83 ; horses



MM XLI *mesiṯ* *ent* *sesemut* *CXCI*

2041 ; the young of horses 191 ;

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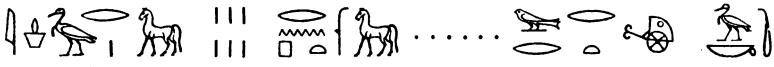


ábare *VI* *renpet* *ureret* *bak-θ*

stallions 6 ; horses . . . . . ; a chariot worked

em *nub* *ťebu* *em* *nub* *ureret* *nefert*

with gold, and a seat of gold ; a chariot beautiful

bak-θ *em* *nub* *en* *ser* *en* *Mākθ* *ureret*

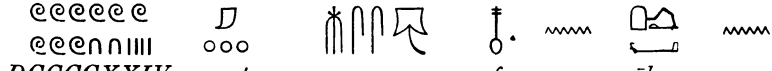
worked with gold of the prince of Megiddo ; chariots

nefert *bak-θ* *em* *nub* *en* *mesu* *χer* *pef*

beautiful worked with gold of the sons {of wretched creature} that

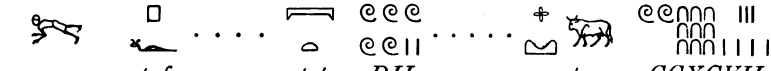
XXX *ureret* *en* *menfitu - f* *χas* *DCCCXCII* *ṭemṭ*

30 ; chariots of his soldiers vile 892 ; in all



DCCCCXXIV *χemt* *meses* *nefer* *en* *āba* *en*

924 ; of bronze a coat of mail fine of battle of



χer *pef* *pet* *DII* *unṭu* *CCXCVII*

{wretched creature} that ; . . . . bows 502 ; . . . . calves 297 ;

āut *neťeset* *MM* *āut* *heťet*

beasts small 2000 ; beasts white 20500.

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SPEECH OF ÀMEN-RĀ TO THOTHMES III.

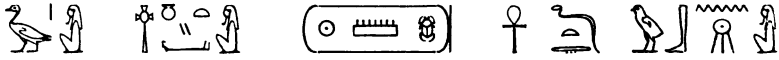
[XVIIIth dynasty.]

meṫ *ȧn* *Ámen-Rā* *neb* *nest* *taiu*

Saith Àmen-Rā, the lord of the thrones of the world:

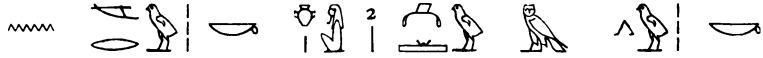
i - *θȧ* - *nȧ* *ḥā* - *θȧ* *maa* *nefer-ȧ*

Come thou to me [and] make glad thyself [at] the sight {of my beauty,}



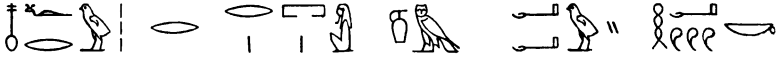
sa-ȧ *neṫṫi-ȧ* *Men-χeper-Rā* *ānχ ṫetta* *uben-ȧ*

my son, my brave one, Men-kheper-Rā living for ever! I shine (Thothmes III.)



en *meru* - *k* *ȧb-ȧ* *āu* *em* *iu* (?) - *k*

through love for thee, my heart rejoiceth at thy comings



neferu *er* *erper-ȧ* *χnem* *āāui* *ḥāu-k*

happy to my temple. {I have united} my two hands to thy body

em *sa-ȧ* *ānχ* *neṫem* - *ui* *seχemet* - *k* *er*

in my protection living, doubly sweet is thy form unto

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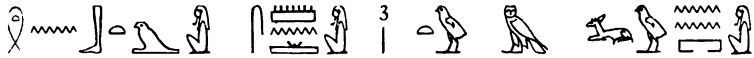


śenbet-ȧ *smen-ȧ* *tu* *em* *āunn-ȧ*

my divine body. I have stablished thee in my dwellingplace,

bi - ȧ - nek *ṭā-ȧ - nek* *qent* *neχt*

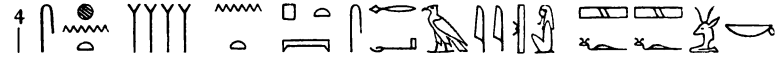
I have made thee a wonder. I have given to thee power and victory

er *set* *nebt* *ṭā-ȧ* *baiu-k* *senṭu - k*

over foreign lands all. I have given thy will and the fear of thee

em *taiu* *nebu* *ḥerit - k* *er* *ṫeru*

in lands all, they fear thee to the limits



seχent *ent* *pet* *seāāai - ȧ* *śefśef - k*

of the four pillars of heaven. I have magnified the terror of thee

em *χat* *nebt* *ṭā-ȧ* *hemhemet* *ḥen - k* *χet*

in bodies all, I have given the report of thy majesty among

pet *paut* *uru* *set* *nebt* *ṭemṭ*

{the nine foreign peoples.} The nobles of foreign nations all in totality [are]

em *χefā - k* *āui - ȧ* *āāui - ȧ* *ṫes - ȧ*

in thy fist. I have stretched out my hands, mine own,

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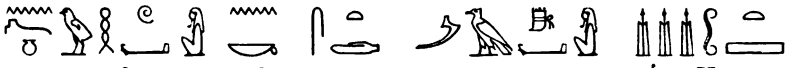
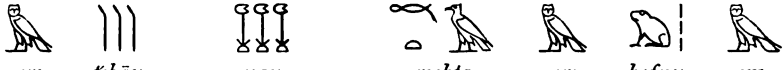


ennuḥu - ȧ - nek *seteṭ* *maṯer - ȧ* *Ȧnti Kenset*

I have bound for thee with cords, I have led captive Ȧnti of Nubia



em *ṯebāu* *χau* *meḥta* *em* *ḥefnu* *em*

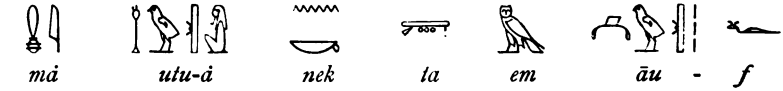
by {tens of thousands} and thousands {[and] of those on the north} by {hundreds of thousands} of

seqer *ṭā - ȧ* *χer* *reqi - k* *χer*

prisoners. I have made to fall thy opponents beneath

ṯebtiu - k *ṯȧṯȧ - k* *śenθiu* *χaku-ȧbu*

thy sandals. Thou didst destroy the companies of rebels



mȧ *utu-ȧ* *nek* *ta* *em* *āu - f*

even as I commanded for thee the earth in its length

usekχ - f *ȧmentaiu* *ȧḅṭaiu* *χer* *ȧuset*

and [in] its breadth. {Those of the west and} {those of the east [are]} under the place

ḥrȧ - k *χenṭ - k* *set* *nebt* *ȧb - k*

of thy face. Thou hast trodden under foot lands all, thy heart is

āu *ȧn* *un* *ḥesi* *su* *em* *hau*

glad, not were penetrated they [until] in the time

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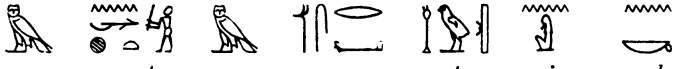
ḥen - k *θ-ȧ* *em* *semi* *sper - k*

of thy Majesty. I made myself [thy] guide [when] thou wentest forth

er *sen* *ťa - nek* *mu-ur* *Nehern*

to them. Thou hast traversed the great waters of Nehren (Mesopotamia)

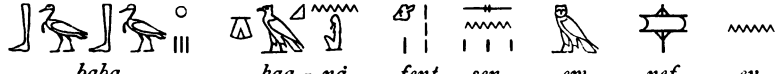


em *neχt* *em* *user* *utu - nȧ - nek*

in victory [and] in might. I have commanded for thee [that]

setem - sen *hemhemet - k* *āq* *em*

they may hear the noise of thee entering into [their]



baba *ḳaq - nȧ* *fenṭ - sen* *em* *nef* *en*

huts (*or* holes), I have removed their noses from the breath of

ānχ *ṭā - ȧ* *neru* *nu* *ḥen - k* *χet* *ȧbu-*

life. I have made the terror of thy majesty enter into their

sen *χut - ȧ* *ȧmt* *ṭep - k* *sesun - s*

hearts. My uraeus crown is on thy head, it burneth with fire

set *ȧri - s* *ȧseb* *ḥaq* *em*

them, it maketh [thee] to lead away captives from among

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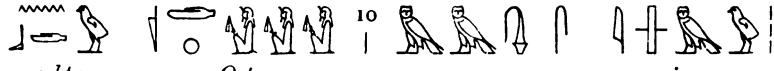


nebṭu *Qeṭ* *amem - s* *ȧmu*

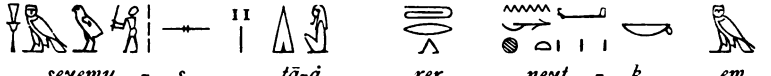
the wicked of the peoples of Qeṭ, it burns up those who are among

nebu - sen *em* *nesut* *seṭen-s* *ṭepu* *Āmu*

their lords with fire, it cutteth off the heads of the Āmu,

ȧn *nehu - sen* *χer* *meses* *en*

not can they escape, [it] overthroweth {him that cometh within the compass} of

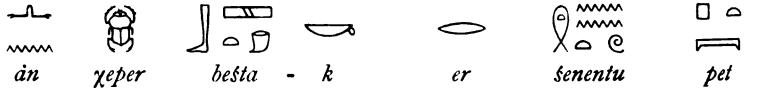


seχemu - s *ṭā-ȧ* *rer* *neχt - k* *em*

its power. I have made {to go round about} thy victories among

taiu *nebu* *seḥeṭet* *ṭept - ȧ* *em* *en* *ṭet - k*

lands all, shining with my crown upon thy body.



ȧn *χeper* *beśta - k* *er* *śenentu* *pet*

Not shall arise an enemy of thine as far as the circuit of heaven.

iu - sen *χer* *ȧnnu* *ḥer* *pesṭu - sen* *em*

They come having offerings upon their backs with

(*i. e.*, peoples)

kesu *en* *ḥen - k* *mȧ* *utu - ȧ*

homage to thy Majesty even as I have commanded

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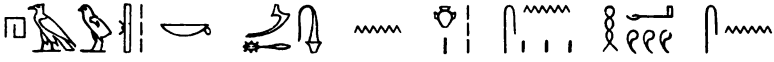
ṭā-ȧ *beṭeṣ* *tekeku* *iu* *em*

I have made the rebels to be fettered [when] they came near



hau - k *maχa* *en* *ȧbu - sen* *ḥāu - sen*

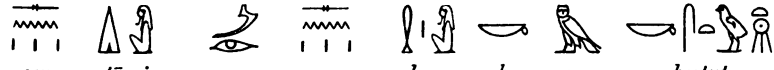
unto thee, burned their hearts, their limbs

seṭau *i - nȧ* *ṭā-ȧ* *ṭȧṭȧ - k* *uru*

quaked. I came, I made thee to smite the princes

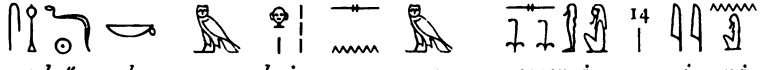
Ṭah *seṣ - ȧ* *set* *χer* *reṭ - k* *χet* *set-*

of Tchah, I drove them under thy feet throughout their



sen *ṭā-ȧ* *maa - sen* *ḥen - k* *em* *kestut*

lands. I made to look them upon thy Majesty as a ray of light,

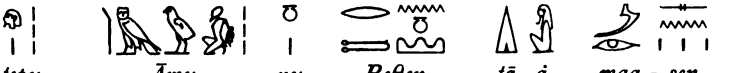


seḥeṭ - k *em* *ḥrȧu - sen* *em* *senen-ȧ* *i - nȧ*

thou didst shine upon their faces as my divine image. I came,

ṭā-ȧ *ṭȧṭȧ - k* *ȧmu* *Satet* *seqerȧ-k*

I made thee to smite those who are in Asia, {I made thee to take captive}
(*i. e.*, the dwellers)



ṭepu *Āmu* *nu* *Reθen* *ṭā-ȧ* *maa - sen*

the chiefs {of the conquered nomads} of Syria, I have made them to see

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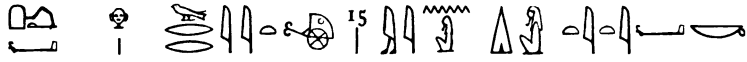
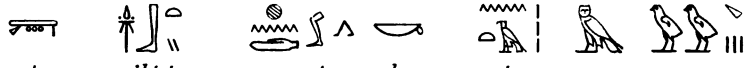
ḥen - k *āper* *em* *χaχer - k* *seśep-k* *χāā*

thy Majesty provided with thy panoply, {thou didst grasp} [thy] weapons



āba *ḥer* *urerit* *i - nȧ* *ṭā-ȧ* *tȧtȧ - k*

[and] fight upon [thy] chariot. I came, I made thee to smite

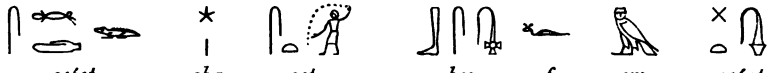


ta *ȧbtet* *χenṭ - k* *entau* *em* *uu*

the land of the east, thou didst trample down those in the regions

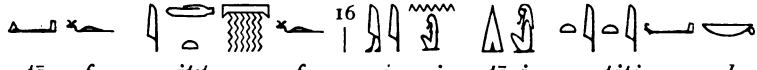
nu *Ta-neter* *ṭā - ȧ* *maa - sen* *ḥen - k* *mȧ*

of Ta-neter. I made them to look upon thy Majesty as one



seśeṭ *sba* *set* *bes - f* *em* *seśet*

circling [like] a star and pouring out his radiance in fire,

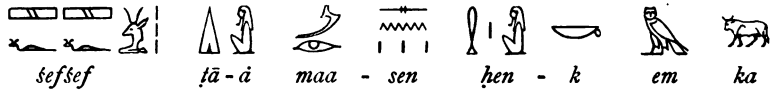


ṭā - f *ȧṭet - f* *i - nȧ* *ṭā-ȧ* *tȧtȧ - k*

he giveth forth his dew. I came, I made thee to smite

ta *Ȧmentet* *Kefa* *Ȧsebi* *χer*

the land of the west, Phoenicia and Cyprus hold [thee]



śefśef *ṭā - ȧ* *maa - sen* *ḥen - k* *em* *ka*

in fear. I made them to look upon thy Majesty like a bull

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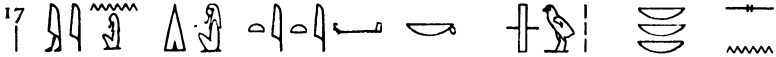
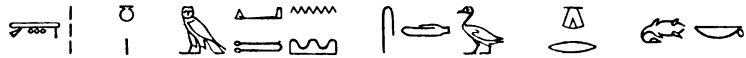
renp men ȧb sepṭ ābui ȧn ha entuf

young, firm of heart, provided (*i. e.*, full of valour) {with horns,} not can he be approached.

17 

i - nȧ ṭā - ȧ tȧtȧ - k ȧmu nebu - sen

I came, I made thee to smite those who were among their lords,

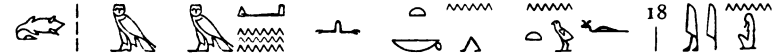


taiu nu Māθen seṭ ḳer senṭ-k

the lands of Maθen trembled having fear of thee.

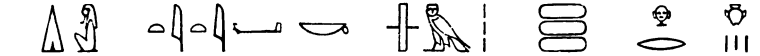
ṭā - ȧ maa - sen ḥen - k em ṭepi neb

I made them to look upon thy Majesty as the crocodile, the lord



senṭ em mā ȧn ṭeken entuf i - nȧ

of terror in the waters, not can be approached he. I came,

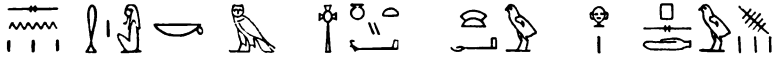


ṭā - ȧ tȧtȧ - k ȧmu ȧaiu ḥer ȧbu

I made thee to smite the dwellers {in the islands} in the midst

Uaṭ-ur χer hemhemet - k ṭā - ȧ maa-

of the Great Green with thy roarings, I made them to look
(*i. e.*, Mediterranean Sea)



sen ḥen - k em neṭeṭi χāāu ḥer peṣṭu

upon thy Majesty as the avenger [who] stands upon the back

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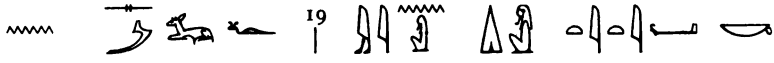
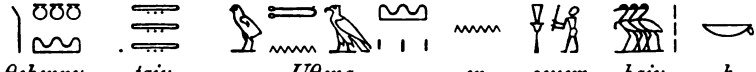


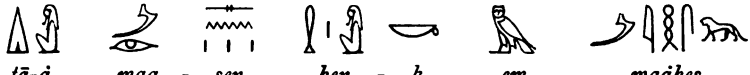
en sma - f i - nȧ ṭā-ȧ ṭȧṭȧ - k

of his victim for sacrifice. I came, I made thee to smite



θeḥennu ṭaiu Uθena en seχem baiu - k

Thehennu, the lands of Uthena are in the power of thy will.



ṭā-ȧ maa - sen ḥen - k em maaḥes

I made them to look upon thy Majesty as a raging lion,

ȧri - k set em χart χet

thou didst make them [to go] into [their] holes in passing through

ȧnt - sen i - nȧ ṭā - ȧ ṭȧṭȧ - k

their valley. I came, I made thee to smite

peḥuu śenent śent ur ārf em

the out-lying swamps, the circle {of the boundary / of the great water} is bound up in

χefā - k ṭā-ȧ maa - sen ḥen - k em neb

thy fist, I made them to look upon thy Majesty as the lord

ṭemat Ḥeru θet em ṭeḳeḳet - f er merer-f

of pinions, Horus carrying off with his glance {what he / pleaseth.}

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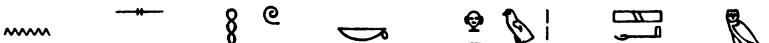
i - nȧ *ṭā-ȧ* *tȧtȧ - k* *ȧmu* *ḥā*

I came, I made thee to smite the dwellers in the foremost



en *sen* *ḥu - k* *ḥeru* *śā* *em*

parts of them, thou hast seized the dwellers on the sand as

seqerȧ *ānχ* *ṭā - ȧ* *maa - sen* *ḥen - k* *mȧ*

captives living. I made them to look upon thy Majesty as

sȧb *qemā* *neb* *mest* *ḥāputi*

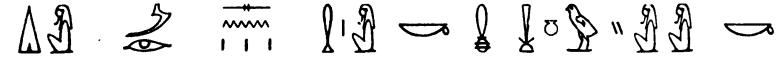
a jackal of the south, the lord of quick motion, a stealthy runner

χens *ṭaui* *i - nȧ* *ṭā-ȧ* *tȧtȧ - k*

passing through the lands. I came, I made thee to smite

Ȧnti *Kenset* *er - men* *em* *Śat* *em* *amemet - k*

the Anti of Nubia as far as Shat [is] in thy grasp.



ṭā-ȧ *maa - sen* *ḥen - k* *mȧ* *senui - k*

I made them to look upon thy Majesty as thy two divine brethren,

ṭemṭ - nȧ *āāui - sen* *nek* *em* *n . . .* *sent - k*

I have united their two hands unto thee in . . . . . ., {thy two divine sisters}

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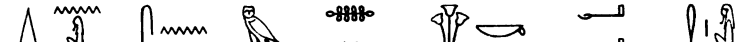


ṭā - nȧ *sen* *em* *sa* *ḥa - k* *āāui* *ḥen-ȧ*

I have given them as a protection {behind thee.} The hands {of my Majesty}

ḥer *ḥert* *ḥer* *seḥer* *ṭut* *ṭā-ȧ* *χut - k*

are in heaven above to drive away evil. {I have given} {thy glorious strength,}

sa - ȧ *merer-ȧ* *ka* *neχt* *χā* *em* *Uast*

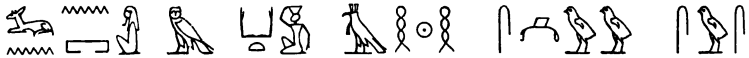
my son, my beloved one, O bull mighty diademed in Thebes,

utet - nȧ *em* . . . . . *Teḥuti-mes* *ānχ* *ṭetta*

I have engendered with [my body] Thothmes, living for ever,

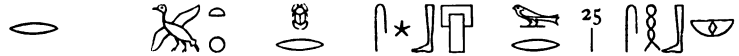
ȧri - nȧ *merert* *nebt* *ka-ȧ* *seāḥā - nek*

who did for me wish every of myself. Thou hast raised up



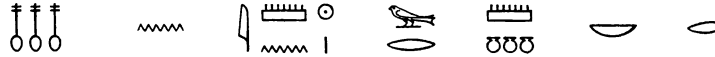
āunen - ȧ *em* *kat* *neḥeḥ* *seāuu* *seuseχ*

my dwelling in work everlasting, (*i. e.*, work which shall last for ever) {making it longer} and broader



er *pat* *χeper* *seb* *ur* *seḥeb*

than [it was] before; there came into being {a door great.} {[Thou hast] celebrated by festival}



neferu *en* *Ȧmen-Rā* *ur* *menu - k* *er*

the beauties of Ȧmen-Rā, great are thy monuments more

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suten - k neb χeper utu - nȧ - nek

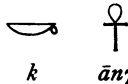
than [those of] king any that hath existed. I commanded thee

ȧrit - set ḥetep - ku ḥer - s smen-ȧ

to make them, and thou hast been content thereat. I have established

tu ḥer ȧuset Ḥeru en ḥeḥ em renput sem-

thee upon the seat of Horus of millions of years. Thou shalt



k ānχ . . . . . .

guide living . . . . . .

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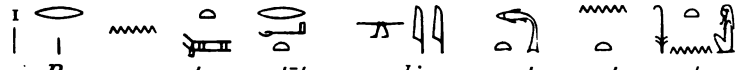
EXTRACT FROM THE 154TH CHAPTER OF THE BOOK OF THE DEAD.

[XVIIIth dynasty.]



Re en tem erṭāt sebi χat ent suten

Chapter of not allowing to pass away the body of king

Rā-men-χeper em neter χert ṭeṭ - f ȧneṭ en ḥrȧ - k

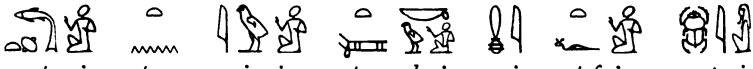
Rā-men-kheper in the underworld. He saith: Homage to thee,

ȧteṭ - ȧ Ausȧr i - nȧ er seruṭ - k

O my father Osiris! I have come to make thee to germinate,

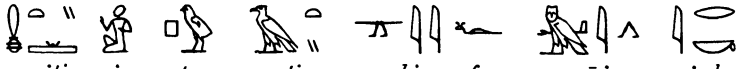
seruṭ - k ȧuf - ȧ pen ȧn sebi

make thou to germinate my flesh this. Not let pass away



χat - ȧ ten ȧu-ȧ tem - kuȧ mȧ teṭ-ȧ χeperȧ

my body this. Even I am whole like my father Kheperȧ,



mȧti - ȧ pu ati sebi - f māȧ ȧrek

a type to me in that without decay is he. Come, therefore,

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seχem *nefu - ȧ* *erek* *neb* *nefu* *θen*

provide breath for me then, O lord of breath; {O [thou who art] greater}

er *mȧta-f* *ṭeṭṭeṭ* *erek* *nub - kuȧ*

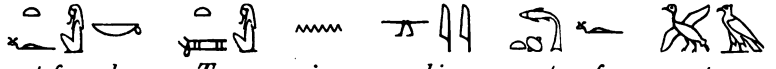
than those like unto him. Stablish [me] therefore, [and] mould me

em neb qerest ṭā - k ha - ȧ er

like the Lord of the tomb. Grant thou that I may walk for

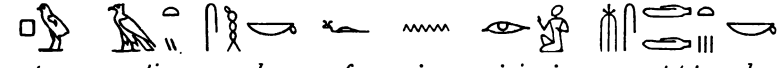
neḥeḥ *mȧ* *ennu* *ȧri - nek* *ḥenā*

ever and ever according to that which thou didst do unto



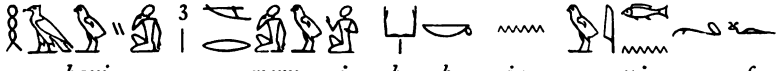
tef - k *Tem* *ȧn* *sebi* *χat - f* *pa*

thy father Temu; not did pass away his body [for] he it is



pu *ati* *sek - f* *ȧn* *ȧri - ȧ* *mesṭeṭet - k*

who is without diminution. Not have I done {what is hateful to thee,}



ḥaui *meru - ȧ* *ka - k* *ȧn* *uȧn - f-*

nay verily I have loved thyself; not may he reject

uȧ *seśeṭ - kuȧ* *em-χet-k* *tem - ȧ*

me. Perfect me after thy likeness, and let not be to me

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ḥuau *mȧ* *ennu* *ȧri* - *k* *er* *neter* *neb*

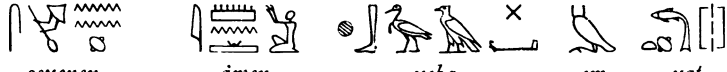
corruption like that which thou doest to god every and

netert *nebt* *ȧn* *erṭā* - *kuȧ* *en* *semamu*

goddess every. Do not give me over to slaughterer

pui *ȧmi* *ḳebau* *semam* *ḥāu*

that who is in the torture chamber (?), making dead the members,

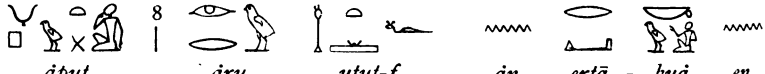


seχenen *ȧmen* *χeba* *em* *χat*

making [them] helpless, hidden, inflicting harm on bodies

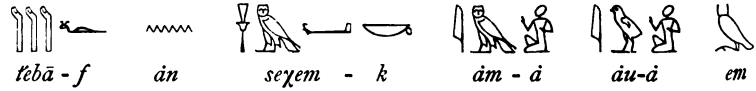
āšt *ānχ* *em* *semam* *ānχet* *ȧri*

many. Life [ariseth] from slaughter, the life which performeth



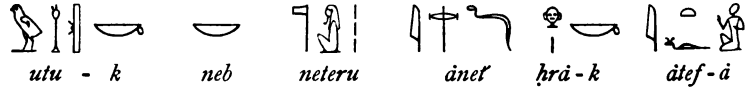
ȧput *ȧru* *utut-f* *ȧn* *erṭā* - *kuȧ* *en*

[his] message and doeth his command. Do not give me over to



ťebā - *f* *ȧn* *seχem* - *k* *ȧm* - *ȧ* *ȧu-ȧ* *em*

his fingers. Do not gain the mastery over me. I am under



utu - *k* *neb* *neteru* *ȧneť* *ḥrȧ* - *k* *ȧtef* - *ȧ*

thy command, O lord of the gods. Homage to thee, O my father

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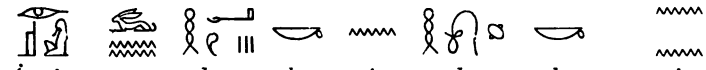
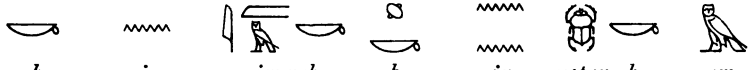


Ausár unen ḥāu - k ân ḥua - k ân

Osiris! Exist thy members. Not didst thou decay. Not didst become

fet - k ân fa - k ân sensent-

thou worms. Not didst thou rot away. Not didst thou suffer

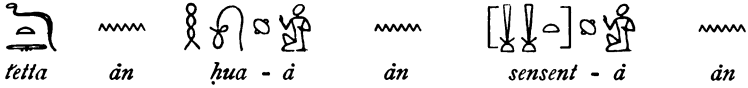


k ân âmmek - k ân χeper - k em

corruption. Not didst thou moulder away. Not didst thou turn into

fentu nuk χeperâ unen ḥāu - â er

worms. I am Khepera, shall exist my members for



ṯetta ân ḥua - â ân sensent - â ân

ever. Not shall I decay, not shall I suffer corruption, not shall I

âmmek - â

moulder away.

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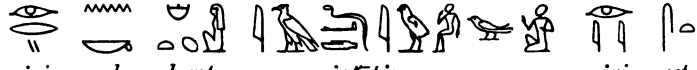
SPECIMENS OF THE MAXIMS OF ANI.

[XVIIIth dynasty.]

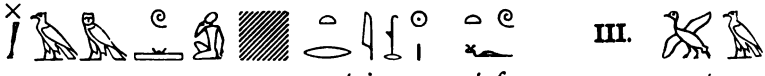
I. 

ȧri - nek ḥemt ȧaťāṭȧu ȧri - set-

Make to thyself a wife being young, [and] she will make (*I. e.*, marry)

nek sa - k II. *ȧri ḥebu neter - ku*

for thee thy son. Perform the festival of thy God,



nemamu trȧ - tuf III. *pa*

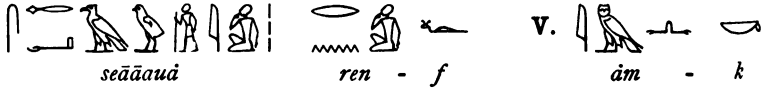
renew [it in] its season. The

ennu iu tutu uχaχ seśepu

time [once] past one seeketh to grasp

ket IV. *ȧ ȧru su pa neter er*

others [in vain]. Whosoever doeth it the God [is] for



seāāauȧ ren - f V. *ȧm - k*

magnifying his name. Not do thou

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śemt āq er tetau temu ren - k

go to enter among the many that may not thy name

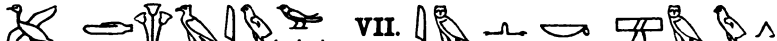
VI.

χenś ȧm - k uśebut en ḥer

stink. Do not thou make answer to a master

qenṭet ȧ ťeṭ pa neťem ȧu-f ťeṭ

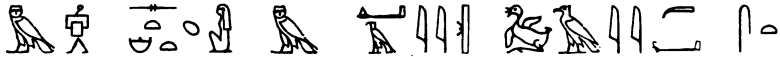
angry. O speak that which is soft while he is uttering



VII.

pa ṭeḥaȧu ȧm - k śemu

that which is of wrath. Do not thou follow



em-sa set-ḥemt em ṭāai ťaai - set

after a woman, do not allow to seize her

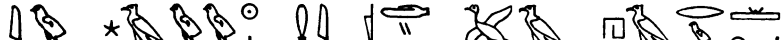
VIII.

ḥāti - k ȧmmā su en pa neter

thy heart. Give thyself to the God,

sauu - k su em ment en pa neter

keep thyself daily for the God,



ȧu ṭuauu mȧ qeṭi pa haru

being to-morrow like as this day.

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a maat - k petrà pa àru pa

O let thine eye consider the work of the

neter àu-f ḥetau - f pa ḥetau - tu

God. He despises whosoever {sheweth contempt [for Him].

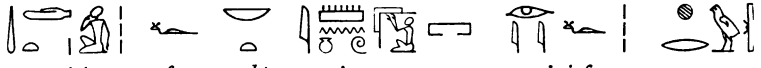
IX.

χennu en neteru betu - tuf pu seḥebu

The sanctuary of God abhorred by it are festal cries.

senemeḥu - nek em àb mert àu

Make thou supplication with a heart loving, being

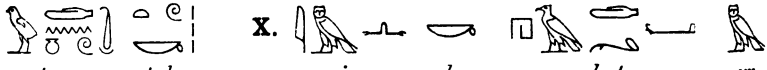


meṭet - f nebt àmennu àri-f χeru-

its petitions all in secret, and he will perform thy

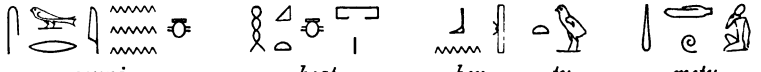
tuk setemu - f à ṯeṭ - tuk seśepu - f

affairs, he will hear that which thou sayest, he will receive



uṭennu - tuk àm - k ḥaṭ em

thy offerings. Do not thou put thyself into



seurà ḥeqt ben - tu meṭu

the house of drinking beer. An evil thing are the words

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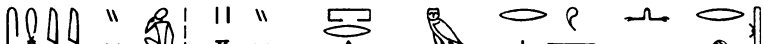
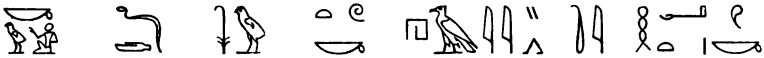


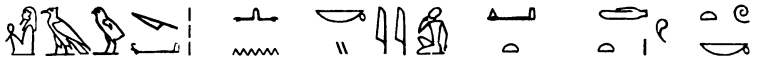
semȧi *sen* *per* *em* *re-k* *ȧn* *reχ-*

reported second-hand coming forth from thy mouth, not knowing



ku *ṯeṯ* *su* *tuk* *hai - θȧ* *ḥāt - k*

thou have been said they by thee. Having fallen thy members



sau *ȧn* *ki* *ṭāt* *ṭet - tuk*

are broken, not another giveth the hand to thee.

nai - k *ȧri* *seurȧ* *set* *āḥā*

Thy companions [in] drink they stand up

ṯeṭu *ḥerȧu* *pai* *seurȧ* **XI.** *ȧm-*

saying, "Away with this drunkard". Do not

k *ȧmi* *āqu* *ȧu* *kai* *āḥā*

thou eat bread being another standing,

em-tuk *temu* *ȧāut - nef* *ṭet - tuk*

thou not stretching out to him thy hand

er *pa* *āqu* **XII.** *iui* *pa* *met*

with the bread. Cometh death

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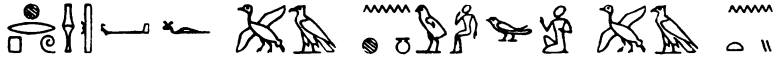


χerpu - f pa neχenu pa enti

it seizeth the babe which is

em qenâu mut-f mâ pa enti

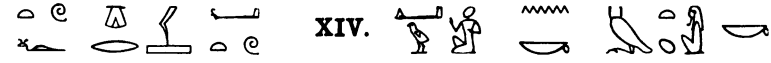
on the breast of his mother as well as him that

âri - f âatu XIII. *iu erek paik*

hath become an old man. [When] cometh to thee thy

âput er âťai - k qemu-

messenger [of death] to carry thee off, be thou found



tuf ḳer - tu XIV. *ṭāu - â - nek mut - k*

by him ready. I gave to thee thy mother,

faâu su mâ faâu su ṭâtu

and she bore thee as she bore thee. She placed

su er āt sebai em - χet sebait-

thee at the house of instruction for the sake of thy instruction

tuk er ānuu âu - set men-tu er ḥer-

in books, was she constant for

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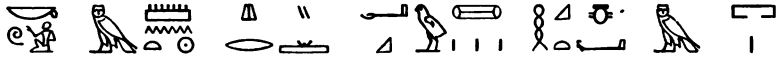


ku em-ment χeri āqu ḥeqt em per-

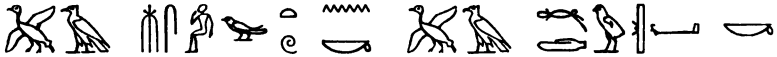
thee daily having cakes and beer from her

set tuk menḥet ȧri - k nek ḥemt

house. Thou hast grown up, thou hast married for thyself a wife,

ḳert - tu em per - k ȧmmā maatui-tuk en

thou art master in thy house, prithee cast thy two eyes on

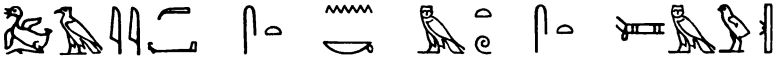


pa mes - tu - nek pa seśeṭu - k

her who gave birth to thee, and who provided thee with

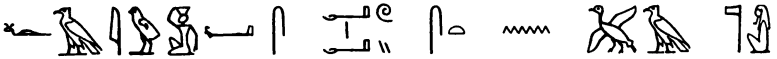
nebt mȧ qet ȧrit mut - k em ṭāi

all things, as did thy mother [for thee]. Do not cause



ṭai - set - nek em-tu set temu

to chide her thee, that she may not



faȧu - s āāui - set en pa neter

lift up her two hands to the God,

em - tuf setemu sebeḥu - set em ȧri

and he hear her petition [and punish thee]. Do not make

XV.

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āafa *er* *meḥ* *χat* - *k*

XVI.

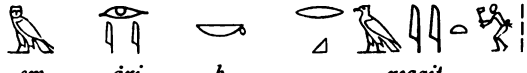
uṭennu

{thyself a greedy beast} to fill thy stomach. In making offerings

neter-ku *sau* - *tu* *er* *na* *betau-*

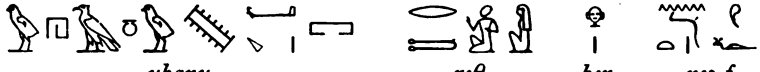
to thy god guard thyself from the things [which] are abominated

tuf

XVII. 

em *ȧri* - *k* *reqait*

by him. Not do thou make railing accusations,



uhanu *reθ* *ḥer* *nes-f*

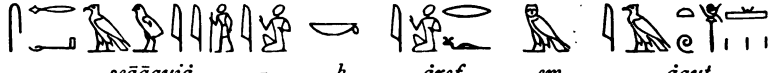
the means of ruin of a man are on his tongue.

ȧm - *k* *ḥems* *ȧu* *ki* *āḥā* *ȧu-f*

Do not thou sit being another standing, he being

ȧatu *ȧrek* *em* *re* *pu* *ȧu* - *f*

older than thou, even if it be that



seāāauiȧ - *k* *ȧref* *em* *ȧaut-*

thou art greater than he in his position.

tuf *uχaχ* - *nek* *ḳer*

XVIII. Follow thou after silence.

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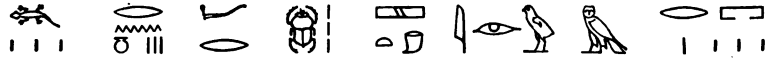
HYMN TO OSIRIS.

[XVIIIth dynasty.]

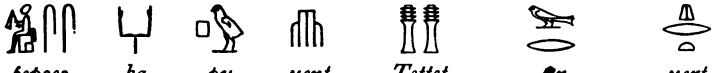
ânef ḥrâ - k Ausâr neb ḥeḥ suten neteru

Homage to thee, Osiris, lord of eternity, king of the gods,



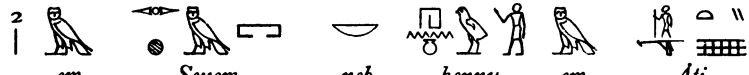
āšt rennu ṯeser χeperu śeta âru em erperu

of many names, holy of form, hidden of attribute in the temples,



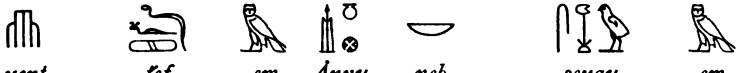
śepses ka pu χent Ṭeṭṭeṭ ûr χert

the sacred of *ka* is he, dwelling in Tattu, {the mighty one} (*i. e.*, Mendes) contained



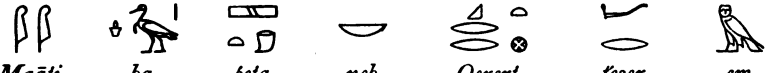
em Seχem neb hennu em Âti

in the shrine Sekhem, the lord of praises in the nome of Âti,



χent ṯef em Ânnu neb seχau em

at the head {of what is produced} in Annu, the lord {of whom mention is made} in (*i. e.*, Heliopolis)



Maāti ba śeta neb Qerert ṯeser em

Maāti, the soul hidden, the lord of Qerert, the holy one in

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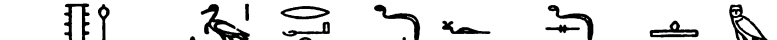
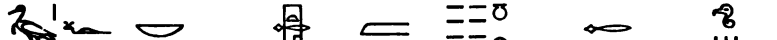


Áneb ḥeṭ *ba* *Rā* *ṭet - f* *ṭesef* *ḥetep* *em*

{[the city of the] White Wall,} the soul of Rā, his body his very own, resting in

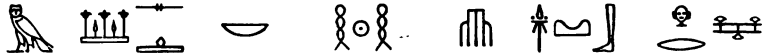
Ḥenen-su *menχ* *hennu* *em* *nārt* *χeper* *seθet*

Ḥenen-su, beneficent one, praised in Nārt, making to ascend



ba - f *neb* *ḥet-āa* *em* *χemennu* *āa* *nerâu*

his soul, the lord {of the Great Temple} in Khemennu, {(*i. e.*, Hermopolis)} {the mighty one} of terror

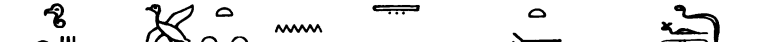


em *Śas-ḥetep* *neb* *ḥeḥ* *χent* *Âbṭu* *ḥer*

in Shas-ḥetep, the lord of eternity, the dweller in Abtu. The path of (*i. e.*, Abydos)

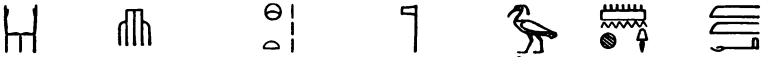
âuset - f *em* *Ta-ṭesert* *ṭeṭṭeṭ* *ren* *em* *re* *en*

his seat is in Ta-tchesert, stablished of name in the mouth of



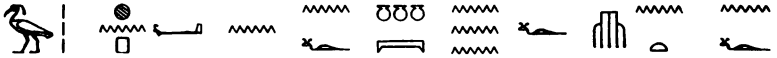
reθ *paut* *en* *taui* *tem* *ṭef*

mankind, {the matter (or substance)} of the two lands, the god Tmu [who] feedeth



kau *χent* *paut* *neteru* *χu* *menχ* *emmā*

ka's {in the presence of the} companies of the gods, a *khu* beneficent among



χu *χenp* *en* *nef* *Nu* *mu - f* *χent - nef*

khu's. Draweth from him Nu his waters, he bringeth forth

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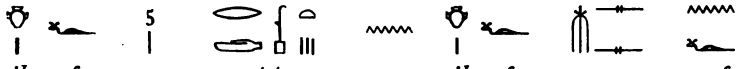
meḥt *meses* *nef* *er* *fenṯ-f* *er* *ḥetepu*

wind at eventide and air from his nostrils to the satisfaction



ȧb - f *reṯet* *en* *ȧb - f* *meses - nef*

of his heart; reneweth [its] youth his heart, he giveth birth to

χut *ṯef* *sem - nef* *ḥert* *sȧau*

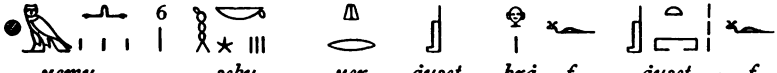
the splendour of . . . . . Obey him the heights of heaven {[and] the stars.}

seun - nef *sȧau* *āāiu* *neb* *hennu*

He maketh to be opened to him the gates mighty, the lord of praises

em *pet* *rest* *ṯuauu* *em* *pet* *meḥtet* *ȧu*

in heaven southern, the one adored in heaven northern.

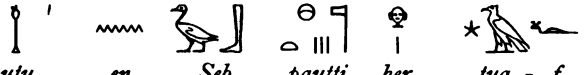


χemu - seḳu *χer* *ȧuset* *ḥrȧ - f* *ȧuset - f*

{The stars which} never set [are] under the place of his face, his seats

pu *ȧu* *χemu urṯu* *per - nef* *ḥetep* *em*

are those which never rest. Come to him offerings at



utu *en* *Seb* *pautti* *ḥer* *ṯua - f* *sȧau*

the command of Seb. {The divine companies are} for praising him, the stars

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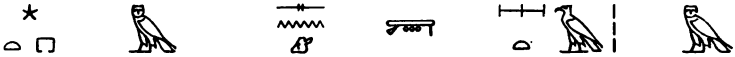


ṭuat em sen - ta ťaťat em

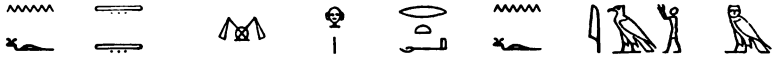
of the *ṭuat* are [making] adoration [to him], the ends of the earth

kesu ťera em θebḥu maa-

pay homage and the limits of heaven {make prayers [to him when]} they

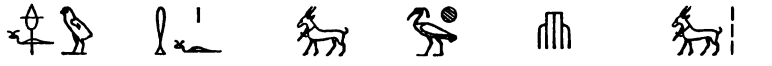
sen su nai ȧm śepsiu ḥer ner-

see him. Those who are among the holy ones are for fearing



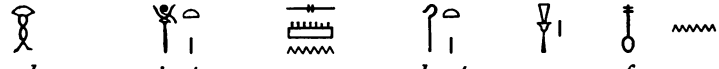
nef ṭaui ṭemṭ ḥer erṭāt - nef ȧa em

him, the world whole [is] for giving to him praise when



χesefu ḥen-f sāḥ χu χent sāḥu

meeting his Majesty. A *sāḥu* glorious at the head of the *sāḥu*'s,

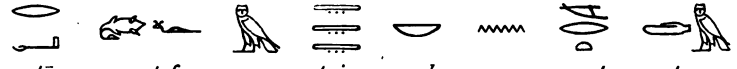


uaḥ ȧaut smen ḥeqet seχem nefer en

and endowed {with divine office,} stablished of dominion. Form beautiful of

paut neteru am ḥrȧ merer maa - nef

the company {of the gods,} gracious of face, beloved by him that seeth him,



erṭā seṇṭ-f em ṭaiu neb en merṭ ṭem

[he] giveth his fear in lands all by {reason of [his] love,} they all

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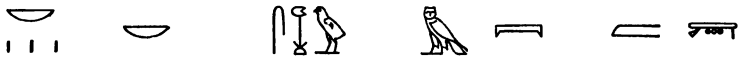
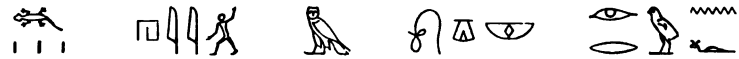
ka - sen ren - f er ḥāt ṭerp - nef

proclaim his name before [every name], {make offerings} unto him



nebu neb seχau em pet em ta

all peoples, the lord of commemorations in heaven [and] in earth,



āst hi em Uaḳ āru - nef

[to him] are {many shouts of gladness} in the Uaḳ festival, make to him

āhhi ān taiu em bu uā ur

cries of joy the two lands in place one. [He is] the eldest,

(*i. e.*, unanimously)

ṭep en sennu - f seru en paut neteru

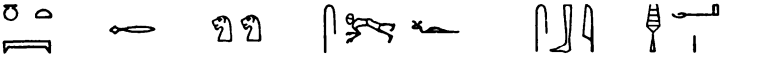
the first of his brethren, the prince of the company {of the gods,}

smen maāt χet taui erṭā sa ḥer

stablisher of right and truth in the world, placing [his] son upon

nest-f āa en āt - f Seb merer mut-f

his throne great of his father Seb. He is {the darling of his mother}



Nut āa peḥpeḥ seχer - f Sebā āḥā

Nut, the great of courage, he overthroweth the Fiend, he riseth and

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sma - f *χeft - f* *erṭā* *senṭ - f* *em* *χeru - f*

slaughtereth his enemy, he placeth his fear in his adversary,

ȧn *ṭeru* ..... *men* *ȧb* *reṭ-*

[he] carrieth off the boundaries ....., [he is] fixed of heart, his legs

f *seθet* (?) *āuāu* *Seb* *sutenit* *taui*

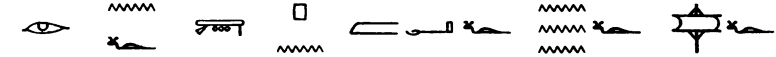
are raised up; [he is] the heir of Seb {and of the kingdom} of the world.

maa - f *χu - f* *seutu - nef* *nef* *sem*

He hath seen his powers, he hath given command to him to direct

taiu *en* *em* *ā* *er* *uaḥ* *en* *sep*

the lands by [his] hand as long as the abiding of {times and seasons.}



ȧri - nef *ta* *pen* *em* *ā - f* *mu - f* *nef - f*

He hath made earth this with his hand, its waters, its air,

sem - f *menment - f* *nebt* *pait* *nebt*

its vegetation, its cattle all, [its] birds all,

χepanen *nebt* *ṭeṭfet - f* *āut - f*

[its] fishes all, its creeping things [all], its four-footed beasts [all].

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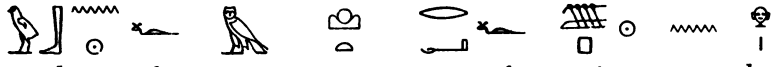
set *semaāu* *en* *sa* *Nut* *taiu*

The mountain land belongs by right to the son of Nut, {and the two earths}

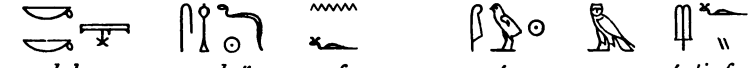
heru *ḥer* *seχā* *ḥer* *nest* *ent* *tef* *mȧ* *Rā*

rejoice to crown [him] upon the throne of [his] father like Rā.



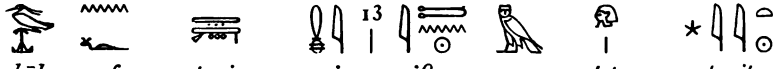
uben - f *em* *χut* *erṭā - f* *seśep* *en* *ḥer*

He riseth on the horizon, he giveth light through



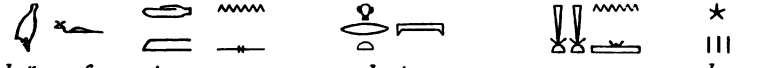
kek *seḥeṭ - nef* *śu* *em* *śuti-f*

the darkness, he sendeth forth light [and] radiance by his plumes,



bāḥ - nef *ṭaui* *mȧ* *âθen* *em* *ṭep* *ṭuait*

{he floodeth [with light]} the two lands like the disk at the earliest dawn.

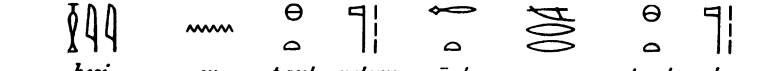


ḥeṭ - f *ṭem - nes* *ḥert* *sensen* *sbau*

His crown pierceth it the heights of heaven, {[he] is a brother of} the stars,

semu *en* *neter* *neb* *menχ* *utu* *meṭu*

the guide of god every. {[He is] gracious} of command and word,



ḥesi *en* *paut* *neteru* *āat* *merer* *paut* *neteru*

the favoured one of {the company of the gods} great, beloved {of the company of the gods}

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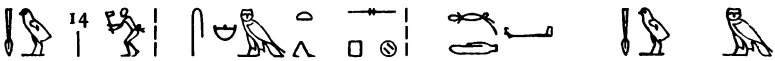
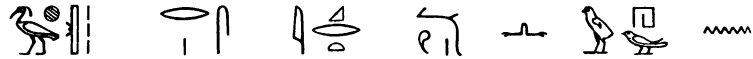
neteset ȧri en sent - f māket - f seḥerit

little. Hath made his sister protection for him, driving away



χeru seḥemet sepu sesetṭ χeru em

[his] enemies, turning back evil hap, pronouncing the word with



χu re - s ȧqert nes ȧn uh en

the strength of her mouth, strong of tongue, not fallible in

meṭu semenχet utu meṭu Ȧuset

speech. Acting beneficently by command and word [is] Isis,

χut neṭet sen - s ḥeḥet su ȧtet

the mighty one, the avenger of her brother. Seeking him without

beḳeḳ reret ta pen em ḥai ȧn

rest, going round earth this with cries of grief, not

χen - nes ȧn qemtu - s su ȧrit śut

alighted she not had she found him. Making light

(*i. e.*, until she had found)

em śut - s χepert nefu em ṭenḥ ȧrit hennu

with her hair, {making to become} air by [her] wings, making cries

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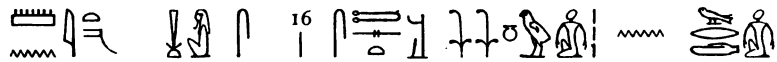
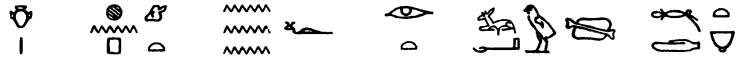


menàt sen - s seθeset enenu en urṛ-

doleful [for] her brother. Stirring up the inactivity of the still-

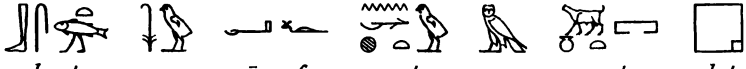


àb χenpet mu - f àrit āu seśeṭet

heart, she drew off his essence, she made an heir, she suckled

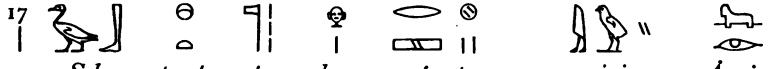
neχen em uāāu àn reχ bu - f àm

the babe in loneliness, not was known his place there,



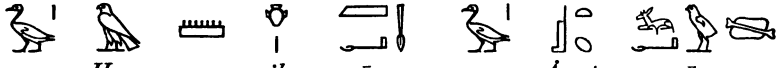
beset su ā - f neχtu em χent ḥet

grew he. His hand is mighty within the house



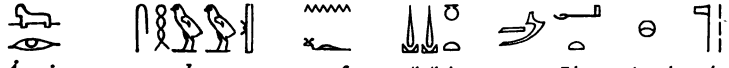
Seb paut neteru ḥer reś sep sen iui Àusàr

of Seb, the cycle of the gods rejoice, rejoice, at the coming of Osiris'



sa Ḥeru men àb maāχeru sa Àuset āu

son Horus, fixed of heart, victorious, the son of Isis, the heir



Àusàr seḥuu - nef ťaťat maāt paut neteru

of Osiris. Gather together to him the princes of Maāt, {the company of the gods,}

Neb - er - ťer ťesef nebu Maāt sami àm - s

and Neb-er-tcher himself, and the lords of Maāt, assemble therein,

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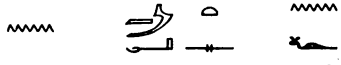
18

māk *ḥaiu* *ȧsfet* *senetemu* *em* *ḥet* *ent*

verily those who repulse iniquity rejoice in the house of

Seb *er* *erṭāt* *ȧaut* *en* *neb - s* *suteni*

Seb to award dignity and rank to its lord, the sovereignty



en *maāt-s* *nef*

of its right and truth is to him.

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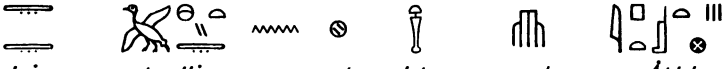
FROM THE STELE OF TEḤUTI-NEFER.

[XVIIIth dynasty.]

I.

suten ḥetep ṭā Ámen-Rā neb nest

May a royal oblation give Amen-Rā, the lord of the thrones

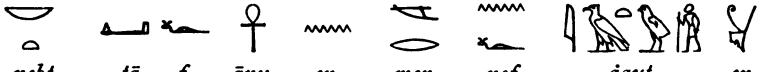


taiu pautti en sep ṭep χent Áptet

of the world, the matter of time primeval, dweller in the Apts,

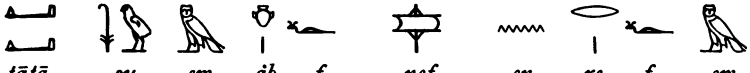
seχem śeps χeper ťesef Neb-er-ťer em ȧuset-f

form sacred, creator of himself and Neb-er-tcher in seat his



nebt ṭā - f ānχ en mer - nef ȧaut en

every. May he give life to him that loveth him, and old age to him



ṭāṭā su em ȧb - f nef en re - f em

that hath set him in his heart, and the breath of his mouth in

ḥesut - f ȧn feχ - nef χer ťetta maa - f neter

his favoured one, not may he decay for ever. May he see the god,

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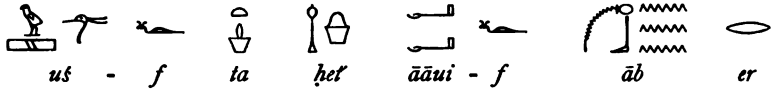
ātef *tememu* *Ámen* *men* *χet* *nebt*

father of mankind Amen, the stablisher of thing every.



uś - f *ta* *ḥeḳ* *āāui - f* *āb* *er*

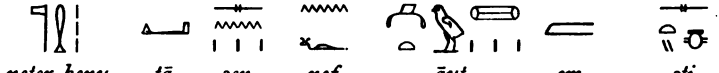
May he eat bread white, may his two hands be pure in

ṭuat *en* *ṭua* *reχit* *ārі - f* *ḥemset*

the underworld in adoring celestial beings, may he make his seat

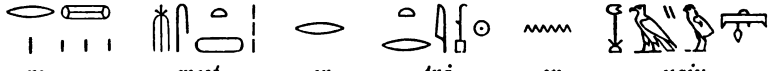
em *āāiut* *χenemes - f* *ābu*

in the hall of columns, may he be associated with the priests and



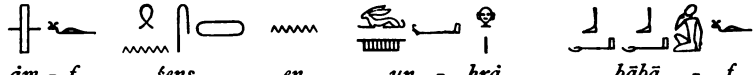
neter ḥenu *ṭā - sen* *nef* *āut* *em* *sti*

prophets, may they give to him food offerings with drink offerings,



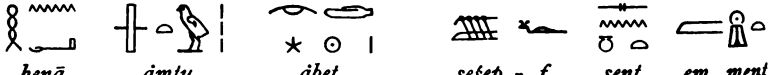
re *mest* *er* *trà* *en* *χaiu*

and bread and cakes for the season of the night.



ām - f *śens* *en* *un - ḥrà* *bābā - f*

May he eat the bread of the "Opening of the Face", may he converse



ḥenā *āmtu* *ābeṭ* *seśep - f* *sent* *em ment*

with those who are in [their] month. May he receive cakes daily

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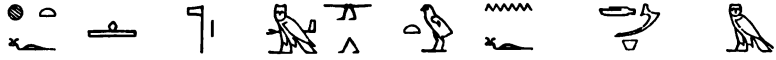
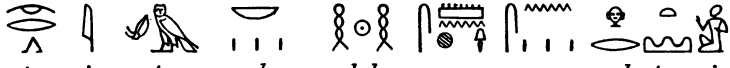


χeft ḥetep neter māś - tu - nef ṭema em

when setteth the god, may be brought to him a vessel of drink at

uben ṭep χet em iut em - baḥ

sunrise, and the choicest {of the things of / those that come} into the presence.

II. 

sper - ȧ setem nebu ḥeḥ semenχ - sen ḥert - ȧ

I have come to hear the lords of eternity, may build they my tomb

āq - ȧ per - ȧ em maāχeru śes - ȧ neb

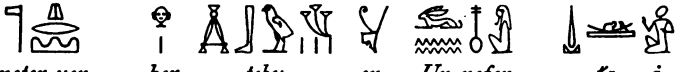
{[wherein] / I may come} and may I go out in triumph. May I follow the lord

Ta-ṭeser ṭeḳ - ȧ χat - ȧ em nut ent ḥeḥ

of Tatchsert, may I come to my body in the town of eternity

ḥenā āb ṭuat seśep - ȧ ḥetepet em

with the opener of the underworld, may I receive offerings in



neter-χer ḥer ṭebu en Un-nefer ṯa - ȧ

the underworld with the flowers of Un-nefer, may I pass through

useχt ent Maāti em ḥetep sep sen χnem-ȧ tepḥet

the hall of two-fold Maāt in peace; twice. May I attain {to the / shrine}

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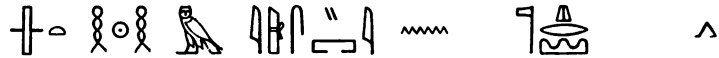


ȧmt ḥeḥ em ȧsi - ȧ en Neter-χer āq

in eternity in my tomb of the underworld, may I go in

per emm ṭera per sāḥ

{and come out} among [my] ancestors, may come forth [my] glorified body,

śes - f Ḥennu ṭerp - tuf em

may it follow Hennu, may be offered to it from

menṭiu Ḥeru ta ḥeqt ȧrp ḥer ȧrt

the breasts of Horus cakes, ale, wine and milk

em ment ent ḥru neb

daily day every.

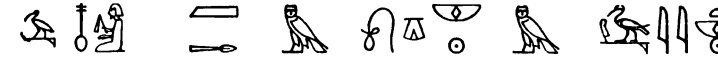
III.

ȧ neteru ȧmu Neter-χert ḥemsiu er ḳes Neb-er-

Hail gods in the underworld, who sit near Neb-er-

ṭer setemiu ṭepet - re - f seχa - θen ān

tcher, who hear his orders, remember ye the scribe



Teḥuti-nefer maāχeru em Uaḳ em Teḥutit

Thoth-nefer, triumphant at the Uaḳ festival, at the Thoth festival,

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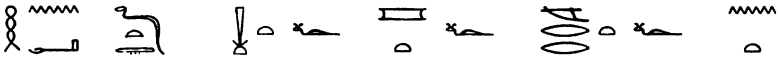
em ḥeb neb en pet en ta er neḥeḥ

at festival every of heaven [and] of earth for ever



ḥenā t'etta sent - f mert - f merert - f ent

and ever, [and] his sister, his darling, who loved him, of

ȧuset ȧb - f nebt per Ḥent-ȧri maāχeru

the seat of his heart, the lady of the house, Ḥent-ȧri, triumphant.

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FROM THE STELE OF TCHANNI A SCRIBE.

[XVIIIth dynasty.]

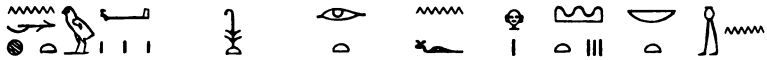
I.

ȧu *śes* - *nȧ* *neter* *nefer* *ḥeq* *maāt*

I have followed the god beautiful, the prince of right and truth,

suten net *Men-χeper-Rā* *ȧu* *maa* - *nȧ*

{king of the North and South,} Men-kheper-Rā (*i. e.*, Thothmes III.) I have seen



neχtu *suten* *ȧrit* - *nef* *ḥer* *setu* *nebt* *ȧn-*

the victories {of the King [which]} he wrought over lands all. He

nef *uru* *nu* *Ṯahi* *em* *seq[er]ȧ* *ānχ*

brought the nobles of Tchahi as captives alive

er *Ta - merȧ* *ḥaq - nef* *ṭemȧu - sen*

to Egypt, he captured cities their

nebu *śāṭ - nef* *mennu - sen* *ȧn* *set* *āḥā*

all, he cut down their trees, not a country {rose in rebellion}

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em hu - f nuk smen pa neχtu

during his time, I made permanent the victories

ȧrit - nef ḥer set nebt ȧru em ān

[which] he wrought over country every, making [them] into writing

mȧ ȧrit ān menfitu embaḥ ḥen senehi

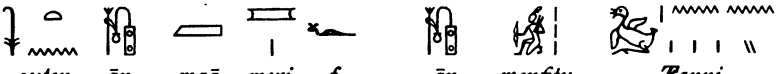
as [they] were made. {Inscribed the soldiers} before [his] Majesty, enlisted

ťamu en neferu erṭāt reχ sa neb

the recruits of the young troops, made to know person every

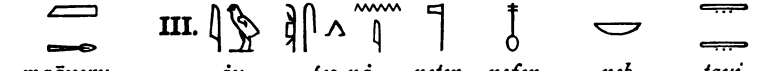
ȧrt - f em menfitu er ťer - f ȧn

what belonged to him among the company all of it, the



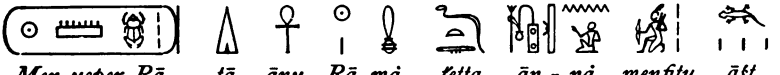
suten ān maā meri - f ān menfitu Ťanni

royal scribe veritable loving him, the scribe of the soldiers, Tchanni,



maāχeru ȧu śes-nȧ neter nefer neb ťaui

triumphant. I followed the god beautiful, the lord of the two lands,



Men-χeper-Rā ṭā ānχ Rā mȧ ťeiťa ān - nȧ menfitu āśt

Men-kheper-Rā, giver of life, sun-like {for ever,} I enlisted soldiers many.
(*i. e.*, Thothmes III.)

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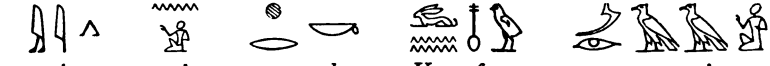
FROM THE STELE OF SESH, A SCRIBE.

[XVIIIth dynasty.]



i - nȧ *χer - k* *Un-neferu* *maa - ȧ*

I have come to you, Un-neferu, that I may see

tuau - ȧ *neferu-k* *ȧu* *śes - nȧ* *neter* *nefer*

and that I may adore thy beauties. I have followed the god beautiful,

ȧn *ḥeṭ - ȧ* *utu - nef* *nebt* *per - nȧ* *χer*

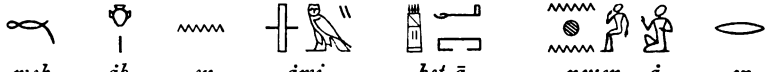
not {have I done / contrary} to what he commanded all. I have come forth with

ḥesut *en* *ḥesi - f* *ȧn* *ḥesi*

the favoured ones of his praise, not is praised

χebṭ - nef *nuk* *bak* *χu* *en* *neb - f*

the doer of evil by him. I am a servant noble of his lord,



meḥ - ȧb *en* *ȧmi* *ḥet-ā* *neχen - ȧ* *er*

filling the heart of him that is in the palace. {I passed my childhood} in

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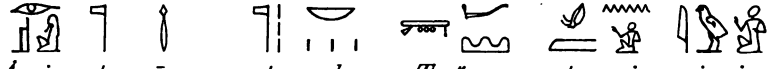
bu *χer* *ḥen-f* *ȧri* *ṭeṭet* *en* *neb-f*

the place where was his Majesty, doing {the things spoken} by his lord.

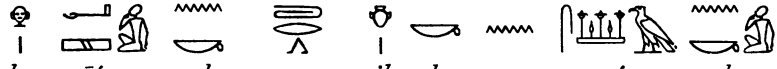
Ausȧr *ān* *ḥesb* *menmenu* *Seś* *ṭeṭ-f* *ȧ*

Osiris, the scribe, the accountant of cattle Sesh, he saith : Hail



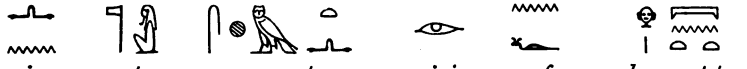
Ausȧr neter *āa* *neteru nebu* *Ta-ṭeser* *setem-nȧ* *ȧu-ȧ*

Osiris god great, and gods all of Ta-tchesert, hear me, for I am



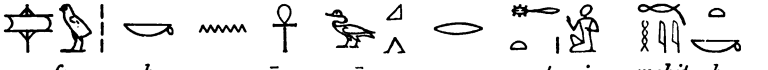
ḥer *āś - nek* *rer* *ȧb - k* *en* *seśa - nek*

crying to thee. Let return thy heart to {that which thou hast ordained,}



ȧn *neter* *seχemet* *ȧri - nef* *ḥer-entet*

for not doth God forget what he hath made, in order that

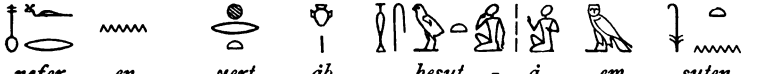


nefu - k *en* *ānχ* *āq* *er* *χat-ȧ* *meḥit-k*

thy breath of life may enter into my body, {and thy north wind}

neṭemet *er* *fenṭ - ȧ* *mākuȧ* *em* *maā* *χeru*

sweet into my nostrils. Verily I am true of voice,



nefer *en* *χert* *ȧb* *ḥesut - ȧ* *em* *suten*

good of disposition of heart, my praises were in the royal

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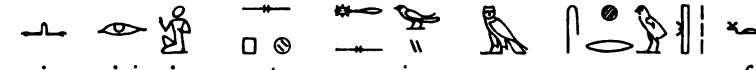
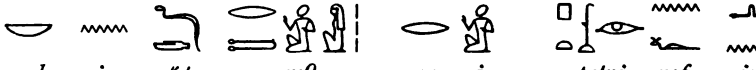
per em ment ȧu śes - nȧ ḥeq er nemmat-f

house daily. I have followed [my] prince in his goings,



ȧn ȧri - ȧ sep χasi em seχeru - f

not have I caused a case of failure in his plans

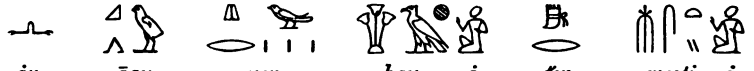


neb ȧn ťeṭ reθ er - ȧ petrȧ - nef ȧn

all, never said men concerning me, "Behold him". Not

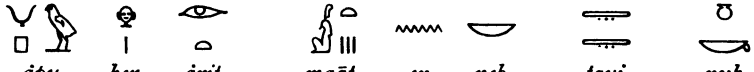
uni - ȧ ȧn beta - ȧ ȧn χeper seχeṭ - ȧ

did I wrong, not did I evil, not caused I injury,



ȧn āqu χer ḥaχ - ȧ ťer mesti - ȧ

not hath entered wickedness into me since my childhood,

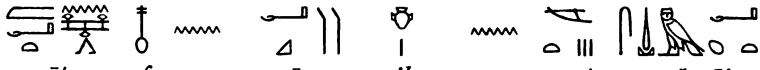


ȧpu ḥer ȧriṭ maāt en neb ṭaui nuk

but only the doing of {the right and truth} of the lord {of the two lands.} I

ȧs uaḥ ȧb χer neter i en nȧ ḥer

behold, was constant in heart unto God. I have come over



māten nefer en āq ȧb en mert seṭamāt

the path fair of straightness of heart, and of the love of virtues (?)
(*i. e.*, justice)

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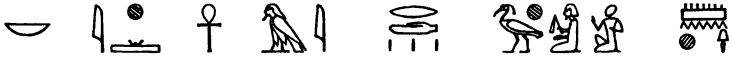
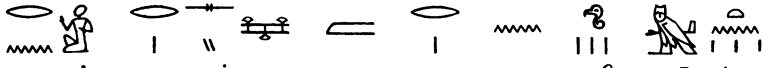


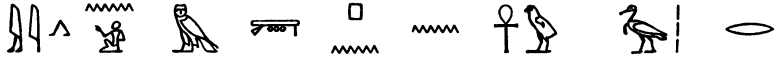
neb *ȧχ* *ānχ* *ba-ȧ* *ruṭ* *χu - ȧ* *menχ*

all. O may live my soul, may grow my *khu,* may flourish



ren - ȧ *resi* *em* *re* *en* *reθ* *mā - ten*

my name entirely in the mouth of men with you.



i - nȧ *em* *ta* *pen* *en* *ānχu* *baiu* *er*

I have come into earth this of the living, O ye souls, to

unen *ḥenā - ten* *em* *Ta-ṭeser* *nuk* *uā* *ȧm - ten*

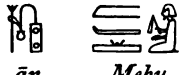
be with you in Ta-tchesert; I am one of you,

betu - f *ȧsfet* *nȧst - ȧ* *χer - ten*

he hath abhorred sin, may I be proclaimed before you

em *χer* *hru* *ȧn* *sa - f* *seānχ* *ren - f*

in the course of day [every]. His son maketh to live his name,



ān *Meḥu*

the scribe Mehu.

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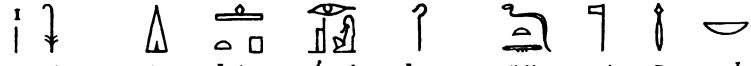
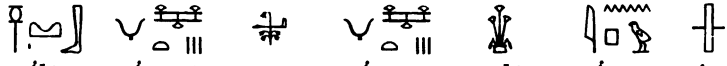
FROM A SEPULCHRAL STELE.

[XVIIIth dynasty (?).]



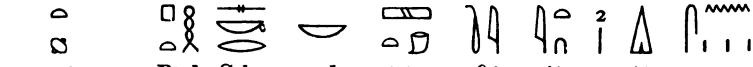
suten ṭā ḥetep Ausâr ḥeq ṫetta neter āa neb

Royal may give oblation Osiris, prince of eternity, god great, lord



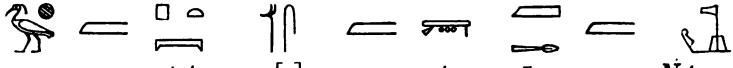
Âbṭu Âp-uat qemā Âp-uat meḥt Ânpu âm

of Abydos, Ap-uat of the south, Ap-uat of the north, Anubis dweller



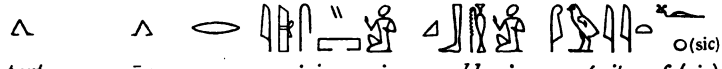
ut Ptaḥ-Seker neb śeta - θâ ât ṭā - sen

{in the town of embalmment,} Ptaḥ-Seker, lord of the hidden place, may they give



χu em pet us[r] em ta maāχeru em Neter-χert

glory in heaven, strength upon earth, triumph in Neter-khert,



pert āq er âsi - â qebḥ - â śuit - f (sic)

{and a coming forth from and} a going in to my tomb. May I refresh my shadow,

surâ - â mu em mer - â hru neb uaṫ

may I drink water from my pool day every, may flourish

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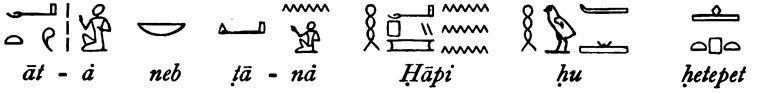
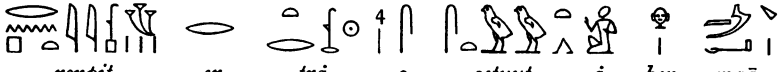


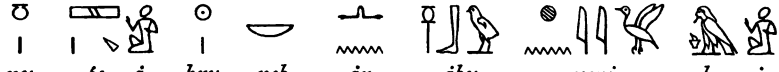
āt - ȧ *neb* *ṭā - nȧ* *Ḥāpi* *ḥu* *ḥetepet*

my limbs all, may give me the Nile food, and offerings,



renpit *er* *trȧ - s* *setuut - ȧ* *ḥer* *maā*

and flowers at its season. May I walk by the side



nu *śe - ȧ* *hru* *neb* *ȧn* *ȧbu* *χeni* *ba - ȧ*

of my lake day every without ceasing. May alight my soul

ḥer *āχamu* *nu* *mennu* *ȧri - nȧ - s*

upon the branches of the trees [which] I have made them,

(*i. e.*, planted)

seqebḥ - ȧ *ḥer* *χeru* *neh - ȧ* *ȧm-ȧ* *tau*

may I cool myself under my sycamores, may I eat the bread

en *ṭāṭā - sen* *ȧu - nȧ* *re* *er* *meṭ - ȧ*

of their giving, may be to me a mouth that I may speak

ȧm - f *mȧ* *Ḥeru - śesu* *peru - ȧ* *χer* *ṭes*

with it like the Horus followers, may I come forth bearing a vase

persen *embaḥ* *Un-nefer*

and cakes in the presence of Un-nefer.

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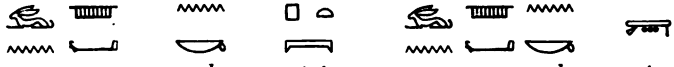
THE STELE OF ÀMEN-ḤETEP, A ROYAL SCRIBE AT MEMPHIS.

[XVIIIth dynasty (?).]

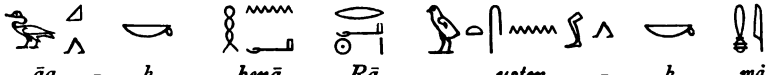


un - nek pet un - nek ta

May be opened to thee heaven, may be opened to thee earth,

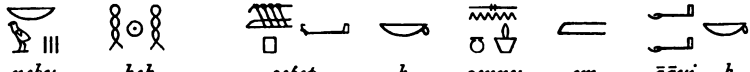
un - nek uat em Neter-χert per - k

may be opened to thee a way in the underworld. {Mayest thou come forth,}



āq - k ḥenā Rā usten - k mà

mayest thou go in with Rā, mayest thou walk like

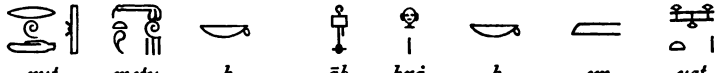


nebu ḥeḥ seśep - k sennu em āāui - k

the lords of eternity, mayest thou receive cakes in thy hands,

ḥeptet āb ḥer χaut Ḥeru ānχ ba - k

and bread pure upon the altar of Horus. May live thy soul,



ruṭ metu - k āb ḥrà - k em uat

{may germinate thy sinews and muscles,} may pierce thy face into the way

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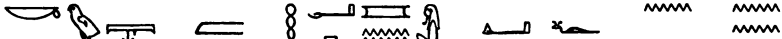
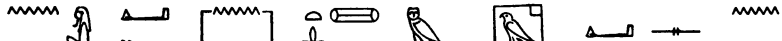


keku *em* *Ḥāp* *ṭā - f* *nek* *mu*

of darkness, Hapi may he give thee water,



Nu *ṭā-f* *nek* *ṭau* *em* *Ḥet-Ḥeru* *ṭā - s* *nek*

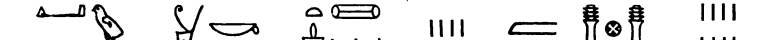
Nu may he give thee cakes, Hathor may she give thee

ḥeqt *em* *Ḥetem* *ṭā - s* *nek* *ârteṭ* *ḍā - k*

beer, Ḥetem may she give thee milk. Mayest thou wash

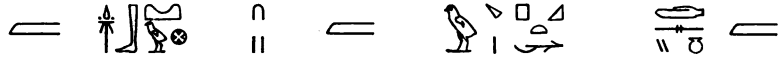
reṭui-k *ḥer* *âner* *nu* *ḥeṭ* *ḥer* *nepert* *ent* *mefket*

thy feet upon the block of silver [set] with studs of turquoise.



ṭā-tu *nek* *ṭau* *IV* *em* *Ṭeṭṭeṭ* *VIII*

May be given to thee bread {on the 4th [day]} in Tattu, {on the 8th [day]}



em *Âbṭu* *XII* *em* *U-peqet* *ṭesi* *em*

in Abydos, {on the 12th [day]} in the district of the Gap,[1] a vase in

Per-Rā *en* *Âusâr* *suten* *ān* *mer* *per* *ur*

the Temple of Rā to Osiris, the royal scribe, governor {of the House} Great (*i. e.*, Heliopolis)

em *Men-nefer* *Âmen-ḥetep* *ân* *sa - f* *seānχ* *ren - f*

in Memphis, Âmen-ḥetep. His son maketh to live his name.

[1] *I. e.*, the country round about Abydos near the opening in the mountains through which souls were supposed to pass into the next world.

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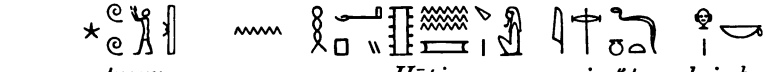
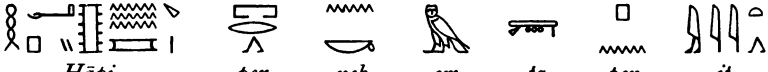
FROM A HYMN TO ḤĀPI, THE GOD OF THE NILE.

[XVIIIth or XIXth dynasty.]



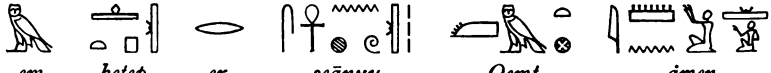
ṯuauu *en* *Ḥāpi* *ȧneṫet* *ḥrȧ - k*

A Hymn of praise of Ḥāpi. Homage to thee



Ḥāpi *per - nek* *em* *ta* *pen* *it*

Ḥāpi! Thou comest forth in land this, coming

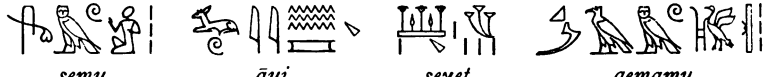


em *ḥetep* *er* *seānχu* *Qemt* *ȧmen*

in peace to make to live Egypt, hidden one,

semu *keku* *em* *hru* *ḥes* *nu*

guide of the darkness on the day [when] it is [his] pleasure to



semu *āui* *seχet* *qemamu*

guide it, waterer of the fields which hath created

Rā *seānχu* *ȧb* *nebt* *sesurȧ* *set*

Rā, making to live animals all, making to drink the land

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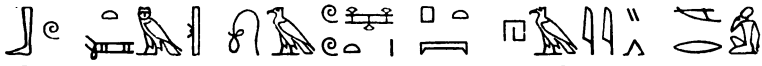
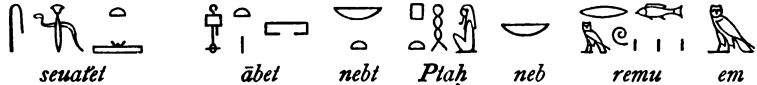


bu tem uauut pet hai mer

without cessation, the way of heaven descending, friend

ṯau ṯabu χerpu neprā

of bread and drink, giver of the divine corn,

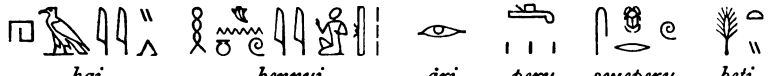


seuaṯet ābet nebt Ptaḥ neb remu em

making to flourish workshop every, O Ptah! O Lord of fish, when

χentiθi qebḥ ȧn apṭu

riseth the inundation not do waterfowl

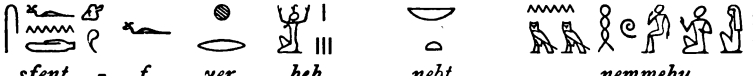


hai ḥennui ȧri peru seχeperu beti

alight upon {the fields sown with seed,} maker of wheat, creator of barley,

seāḥāu - f re peru usfau ṯebāu-f

he maketh to endure the temples, repose of his fingers



sfenṭ - f χer ḥeḥ nebt nemmeḥu

is his abomination for {millions of years,} {[he is] the lord} of the poor and needy.

ȧr χeba - tu em pet neteru χer

If wert overcome thou in heaven the gods would fall upon

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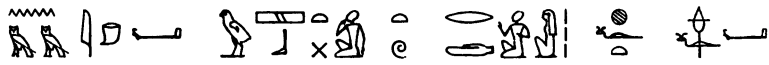
ḥrâu *aqu* *reṭ* *erṭā* *un* *en*

their faces, and would perish men. [He] causeth {to be opened / by means} of

menmen *ta* *ṯer - f* *âu* *seru* *śerâu* *ḥer*

the cattle the whole earth, and princes and peasants



nemmâta *uśebt - tu* *reṭ* *χeft* *χesef-*

lie down and rest. Make answer to thee mankind when he meeteth

f *âu* *qeṭu - f* *χnemu* *uben - f* *χer*

[them]. His form is [that of] Khnemu, [when] he shineth upon

ta *ḥāā* *χer* *χat* *nebt* *em* *reśtu*

the earth [rise up] shouts of joy, for bodies all [are] joyful, [and]

(*i. e.*, people)

θes *nebt* *seśep - nef* *sebaât* *âbeḥet*

mighty man every receiveth food, and tooth

nebt *kefau* *ân* *kau* *ur*

every hath power [over food]. {[He is] the / bringer} of food, the mighty one

ṯefau *qemamu* *nefer* *nebt* *neb*

of provisions, the creator of good things all, the lord

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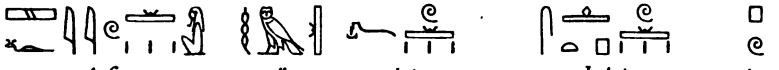


śefiu *neťem* *setepu* *seḥetepu* *pu*

of meats (?) pleasant and choice, if one maketh offerings it is

ám - f *seχeperu* *stimu* *en* *menmen*

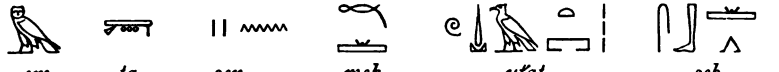
by him. He maketh to grow the herbs for the cattle,

erṭāu *áb* *sfenṭ - tu* *en* *neter* *nebt*

[he] giveth [his] heart to what is sacrificed unto god every.
(*i. e.*, he taketh heed)

neter senṭrá *ṭepti* *pa* *enti* *er* *χet - f* *θetet*

Incense the choicest is that which is in his train, he is lord

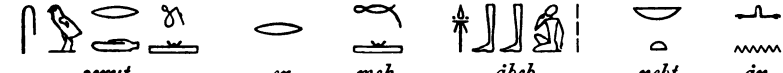


em *ta* *sen* *meḥ* *uťat* *seb*

of the lands two. [He] filleth storehouses, heaping high

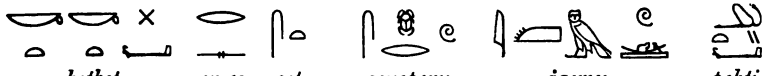
śentut *erṭāu* *áb* *aχet* *nemmeḥu*

the granaries, and paying heed to the affairs of the poor and needy.



seruṭ *er* *meḥ* *ábeb* *nebt* *án*

{He maketh plants to shoot} to satisfy those that desire all, not



ketket *er-es* *set* *seχeperu* *áqemu* *peḥti*

is [he] brought low thereby. He maketh to be a shield [his] strength,

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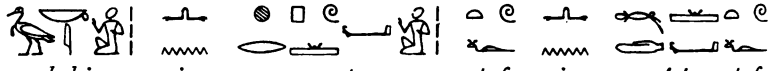
ȧn meḥu en ȧner tut ḥer uaḥ - set

Not can [he] be figured in stone, in the images on which are set

seχet ārat ȧn qemḥu entuf ȧn

{the double crown [with] uraei,} not to be seen is he, neither



bakȧ ȧn χerpu - tuf ȧn seśeṭ - tuf

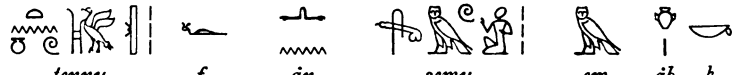
works nor offerings can be made to him, not {can he be brought out}

em śettau ȧn reχ - tu bu entuf ȧn

from [his] secret places, not is known the place where he is, not

qem tepḥet ȧnu ȧn nāit enti

is [he] found [in] shrines inscribed, not is there a habitation which is



tennu - f ȧn semu em ȧb - k

sufficiently large for him, not can he be depicted in thy heart.

nehamu - nek ťamu - k χareṭu - k tu

Thou hast rejoiced thy peoples [and] thy children.

neť χet tuk em qemā ment hapu

Thou art a protector in the south, stablished are [thy] laws

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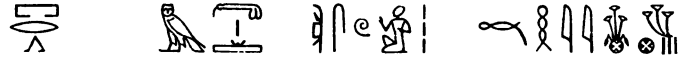
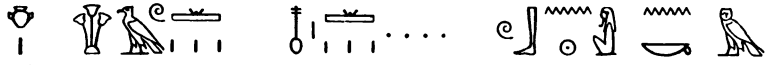


per *embaḥ* *śesu* *meḥi*

[when thou] appearest before [thy] followers in the North.

surâ - tu *mu* *maat* *neb* *âm - f* *erṭāu*

Absorbed is the water of eye every in him, taking



âb *ḥau* *neferu* *uben - nek* *em*

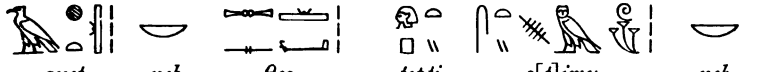
heed to abundance of good things .... Thou shinest in

nut *ta* *ḥequ* *χer* *sa - tu* *mer* *χu*

city the princely, then is satisfied the owner of

nefert *ḥanre* *seśeni* *śerâu*

wealth, rejecteth the lily the humble man,



aχet *neb* *θes* *ṭepti* *s[ṭ]imu* *neb*

things all are in condition choice, [there is] food of all kinds

mā *χarṭu - nek* *seχem* (sic) *en su* *âmu*

with thy children. If he provideth not things to eat

bu *nefer* *χanre* *âuit* *pa* *ta*

happiness forsaketh the habitations, the earth

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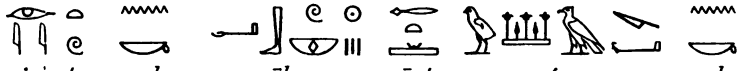
hait *ḥer* *fetfet* *ḥu* *Ḥāpi*

falleth to ruin. O flood of Hapi,

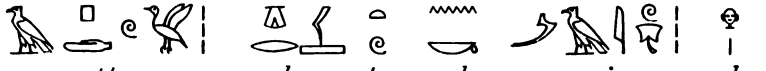
uṯennu - tu *nek* *sfenṯ - tu* *nek* *ȧua*

offerings are made to thee, are sacrificed to thee oxen,



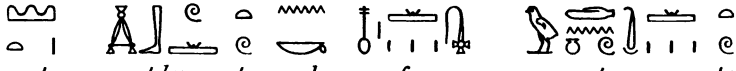
ȧri - tu *nek* *ābu* *āat* *uśa - nek*

are celebrated for thee festivals great, are slaughtered for thee



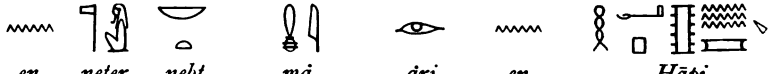
apṯu *ḳer - tu* *nek* *maȧu* *ḥer*

the fowls of the air, are snared for thee the lions upon the



set *ṯebu - tu* *nek* *neferu* *uṯennu - tu*

mountain, are paid to thee burnt offerings. Offerings are made

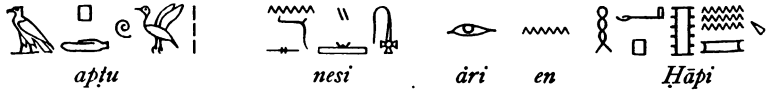


en *neter* *nebt* *mȧ* *ȧri* *en* *Ḥāpi*

to god every in proportion as they are made to Hapi.

neter sentrȧ *aχ* *pet* *ȧua* *unṯu*

Incense, the..... of heaven, oxen, calves,



apṯu *nesi* *ȧri en* *Ḥāpi*

the fowls of the air {[are] offered by fire.} Maketh Hapi

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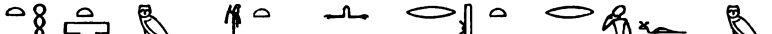

ṯepḥet *em* *Uast* *ȧn* *reχ - tu* *ren - f* *em*

storehouses in (*or* caverns) {the land of Thebes,} not known is his name in

ṯuat *ȧn* *per* *neter* *χeperȧ - f*

the underworld, not maketh manifest the god his forms [there],

usfa *seχeru*

idle [are] imaginings [concerning them].

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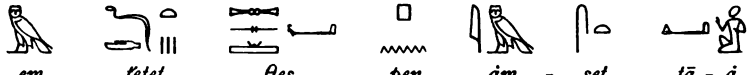
THE PROVERBS OF ṬUAUU-F-SE-KHARTHÀI.

maa - nȧ *ȧaut* *em mȧtet* *ȧu*

I have seen (*or* considered) labour likewise, being



em ṯeṯet θes pen ȧm - set ṭā - ȧ

the words of proverb this concerning it. I will make

meri - k ānu mut - k ṭā - ȧ āq

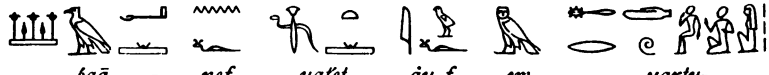
thee to love literature thy mother, I will make to enter [its]

neferu em ḥrȧ - k urt su ḳert er ȧaut

beauties before thee, greater is it but than {dignities and honours}

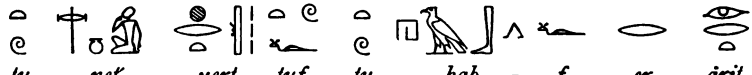
nebt ȧn un em ta pen meṯet

of all kinds, not is it on earth this a [mere] word.



śaā - nef uaṯet ȧu-f em χarṭu-

He who began {to benefit [from it]} {while he was} among the children



ṯu neṯ χert - ṯuf ṯu ḥab - f er ȧriṯ

shall prosper his affairs. One sendeth him to carry out

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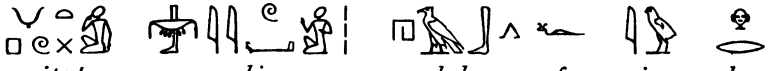
ȧput *ȧn* *i - f* *ṭā - f* *su* *em*

embassies, [the man] who goeth not, one placeth him in a

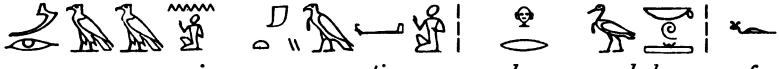
ṭȧauθ *ȧn* *maa - nȧ* *ḳesti* *em*

bond of restraint. Not have I seen the blacksmith on a



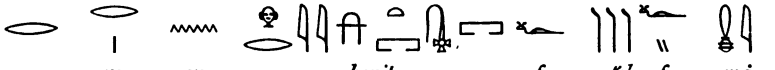
ȧput *nubiu* *hab - f* *ȧu* *ḥer*

mission, nor the metalworker sent [as envoy] is he, but I have



maa - nȧ *χemti* *ḥer* *baku - f*

seen the metalsmith at his work

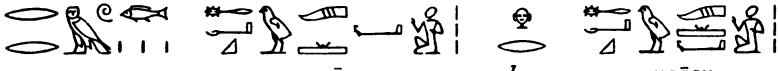


er *re* *en* *ḥerit - f* *ṭeba-f* *mȧ*

at the mouth of his forge: his fingers are like

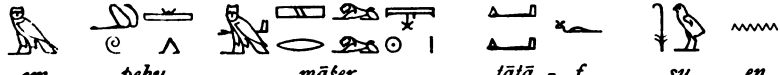
χet *emsuḥu* *χenś* *su* *er* *suḫt*

the things of crocodiles, he stinketh more than the eggs



reremu *χaāqu* *ḥer* *χaāqu*

of fish. The barber shaveth



em *peḥu* *māśer* *ṭāṭā - f* *su* *en*

far into the evening: [when] he setteth himself to

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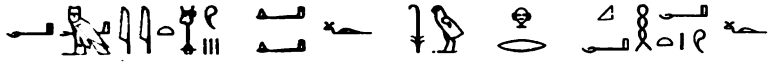
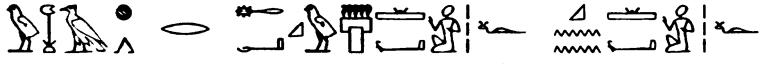


āmāit *ṭāṭā - f* *su* *ḥer* *qāḥāt - f*

eat he placeth himself upon his elbow (*or* shoulder).

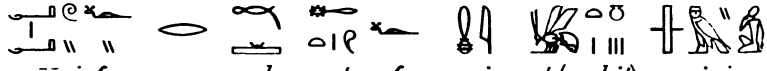
ṭāṭā - f *su* *er* *mert* *er* *mert* *er*

He betaketh himself from house (?) to house to



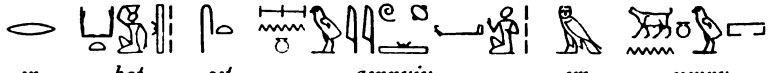
uχaχ *er* *χaāqu - f* *qenen - f*

seek after his men who need shaving, he worketh violently



āāui-f *er* *meḥ* *χat - f* *mà* *net* (or *bàt*) *àmi*

his two arms to fill his belly, even as bees eat

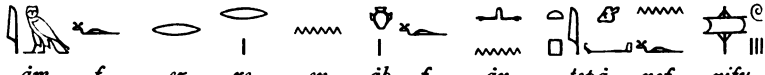


er *kat - set* *qennuiu* *em* *χennu*

from their labours. A weaver within

nait *bàn* *su* *er* *set ḥemt* *masti - f*

the factory, wretched is he more than a woman. His legs



àm - f *er* *re* *en* *àb - f* *àn* *tepà - nef* *nifu*

are under him at the door of his heart, not breatheth he the air.

àr *χeba - nef* *em* *hru* *em* *seχet - tu*

If he fail for a day in weaving,

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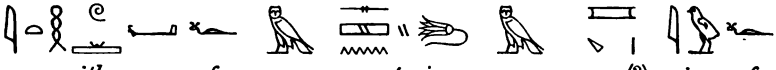
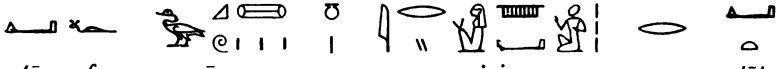


ȧṯḥu - f em seśeni em mer (?) ȧu - f

he is dragged out like a lily from the pool. He,

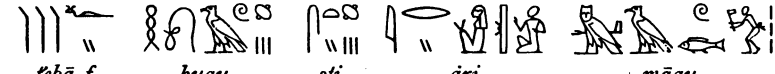


ṭā - f āqu nu ȧri er ṭāt

he giveth the bread of the doorkeepers to let

petrȧ - f ta ḥeṭ seχennuiu

him see the light. The dyer

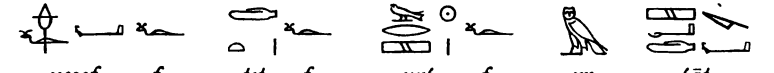


ṭebā-f ḥuau sti ȧri māau

his fingers stink [with] the smell of the keeper of dead bodies.

maa-f uāu mā ḥuru - nȧ ȧn

His two eyes are destroyed by want of [rest], not

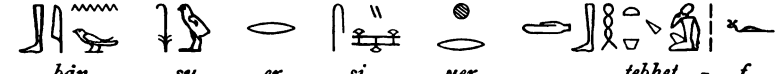


χesef - f ṭet - f urś - f em śāṭ

draweth back he his hand, he passeth his time in the cutting up

en ȧsṯ betu - f pu ḥebsu ṭebuu

of garments, an abomination is he [in his] clothes. The shoemaker



bȧn su er si χer ṭebḥet - f

unfortunate is he most of all, for he chattereth

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em *er* *neḥeḥ* *uťa* - *f* *uťa*

everlastingly, his strength is the strength

māau *peshet* - *f* *ȧmeskau*

of dead bodies, he feeds upon leather.

ṭensmen *ȧm* - *k* *ur* *śefit* *em*

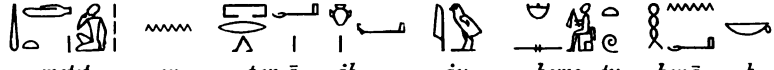
Being overburdened thyself by the Great of Terror do not

ťeṭet *meṭet* *en* *ḥapu* *ȧu* *ḥapu-*

speak words of concealment, [for] he who acteth

f *χat* - *f* *ȧri* - *nef* *ȧm* - *f* *em* *ťeṭet*

secretly his body worketh it against himself. Do not speak



meṭet *en* *per-ā* - *ȧb* *ȧu* *ḥems* - *tu* *ḥenā* - *k*

words of pride, even when thou art sitting with thyself,

ki ťeṭ *em* *uāu* *em* *ťeṭet* *ḳer*

{otherwise said,} alone by thyself. Let not [a man] speak calumny

er *mutet* - *f* *er* *ȧbu* *ser* *pen* *ȧr*

against his mother for the sake of Chief this.

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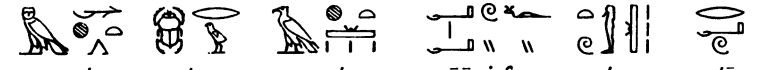
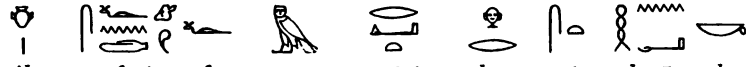


emχet χeperu aχet āāui-f tu erṭāu

After hath come [to a man] wealth, let his hands be firm, {and let him give}



ȧb sfenṭ - f em erṭāt ḥer set ḥenā - k

his heart its desire; do not set [thyself] against it {[when thou art] with thyself,}

ki ťeṭ em uāu ȧu χasi su χat

otherwise said, alone. By keeping in subjection the belly

setem - tu nek ȧr sa - tu χemt en tau

thou wilt be listened to. If thou hast eaten three loaves of bread,

sāau hanu sen en ḥeqt ȧn

and hast drunk vessels two of beer, not

ťeruu χat ābau ḥer set ȧr

being filled [thy] belly, contend against it. If
(*i. e.*, against greediness)

sa - tu en ki em āḥā mā

is satisfied another [therewith], do not stand up with those

sau θest er θet

who break a board upon a stake.

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THE DESTRUCTION OF MANKIND.

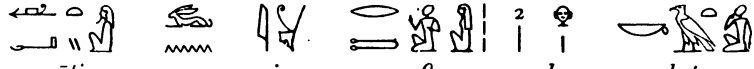
[XIXth dynasty.]

neter *χeper* *ťesef* *em - χet* *un - nef*

[Rā is] the god [who] created himself after he had risen

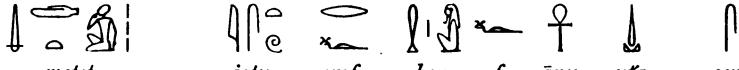
em *sutenit* *reθ* *neteru* *em* *χet*

in royalty [over] men and gods, as well as [over] things,



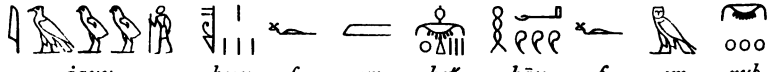
uāti *un* *ȧn* *reθ* *ḥer* *kat*

the only One. Was mankind uttering



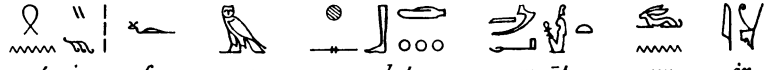
meṭet *ȧstu* *eref* *ḥen - f* *ānχ* *uťa* *senb*

words [saying]:— Behold now, His Majesty, life, strength, health,



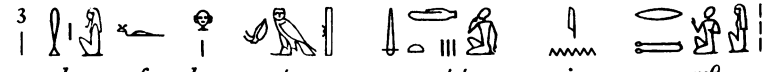
ȧauu *ḳesu - f* *em* *ḥeť* *ḥāu - f* *em* *nub*

has grown old, his bones are like silver, his limbs are like gold,



śeni - f *em* *χesbeṭ* *maāt* *un* *ȧn*

his hair is like lapis-lazuli real. Was



ḥen - f *ḥer* *setem* *meṭet* *ȧn* *reθ*

His Majesty hearing the words [which spake] mankind.

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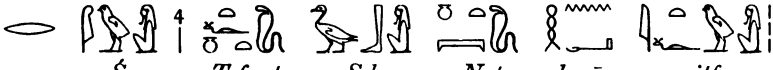
ṯeṭ ȧn ḥen - f ānχ uṫa senb en enti

Said His Majesty, life, strength, health, to those who were

em-χeta - f nȧs mā - nȧ er maat - ȧ

following him: Call, bring to me my eye,

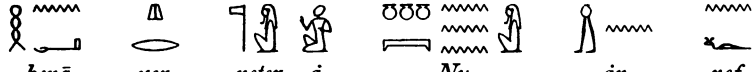


er Śu Tefnut Seb Nut ḥenā ȧtfu

and Shu, and Tefnut, and Seb, and Nut and the fathers

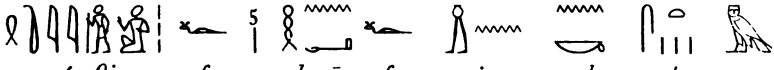
mut uneniu ḥenā - ȧ ȧstu - ȧ em Nu

and mothers who were with me when, behold, I was in Nu,



ḥenā χer neter - ȧ Nu ȧn - nef

together with my god Nu. Let him bring

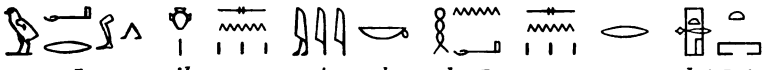


śenθi - f ḥenā - f ȧn - nek set em

his ministers with him, bring thou them in

ketket ȧm maa reθ ȧm

silence, that not may see mankind, not



uār ȧb - sen i - k ḥenā - sen er ḥet āat

may flee their hearts. Come thou with them into the temple,

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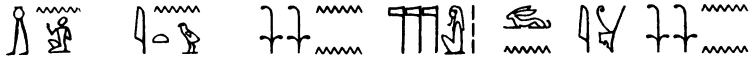
ṯeṭ - sen *seχeru - sen* *ṯertu* *iu - ȧ*

and let them speak (*i. e.*, give) their advice, thus {I will go forth}

em *Nu* *er* *bu* *χeper - nȧ* *ȧm*

from Nu unto the place where I came into being,

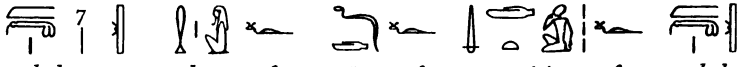


ȧn-nȧ *ȧntu* *enen* *neṭeru* *un* *ȧn* *enen*

let be brought to me there those gods. Were those

neṭeru *ȧpen* *ḥer* *ḳesui-f* *ḥer* *ṭehen* *ta*

gods those on both sides of him, were they bowing to the earth



embaḥ *ḥen - f* *ṯeṭ - f* *meṭet - f* *embaḥ*

in the presence of His Majesty. He spake his words {in the presence}

ȧtf *semsu* *ȧri* *reθ*

of [the] father of the firstborn gods, the maker of men,

suten *reχit* *ṯeṭ* *ȧn* *sen*

and the king of those who have knowledge. They spake

χeft *ḥen - f* *meṭu* *en* *n* *er* *setem-*

before His Majesty :— Speak to us, for we are

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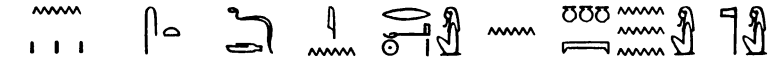

n set ťeṭ ȧn Rā en Nu neter

listening to them. Saith Rā to Nu:— O god
(*i. e.*, to thy words)

semsu χeper - nȧ ȧm - f neteru ṭepāu

firstborn, came I into being from whom, and ye gods ancestors,

mā - ten reθ χeperu em maat - ȧ

take ye heed to mankind, they have turned against my eye,

ka - en - sen meṭet er - ȧ ťeṭ - nȧ ȧrit - ten

they speak words against me. Tell me [what] ye would do

er - es mā - ten - uȧ ḥeḥi - ȧ ȧn sma-

concerning it. Give ye me, {search out for me [a plan].} Not will I slay

nȧ set er setem - uȧ ťeṭθȧ - ten er - es

them until I have heard what ye shall say concerning it.

ťeṭ ȧn ḥen en Nu sa - ȧ Rā neter āā

Said the Majesty of Nu:— O my son Rā, god greater

er ȧri su ur er qemaiu

than [he] that made him, older than those divine beings who created

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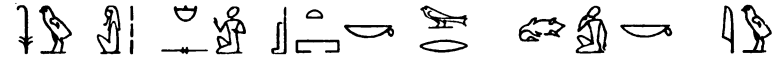


su *ḥems* *ȧuset - k* *ur* *senṯ - k* *ȧu*

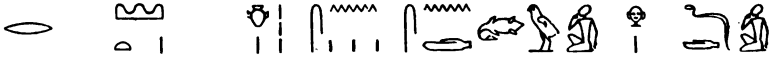
him! fixed is thy throne, great is the fear of thee; let

maat - k *er* *uaiu* *ȧm - k* *ṯeṯ*

thine eye be upon those who have blasphemed against thee. Saith

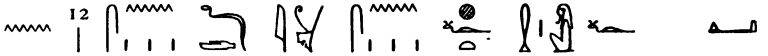
ȧn *ḥen* *en* *Rā* *mā - ten* *set* *uār*

the Majesty of Rā :— Behold ye them fleeing



er *set* *ȧbu - sen* *senṯu* *ḥer* *ṯeṯ-*

unto the mountains, their hearts are afraid by reason of what they



en - sen *ṯeṯ* *ȧn* *sen* *χeft* *ḥen - f* *ṯā*

have said. Said they before his Majesty :— Cause

(*i. e.*, the gods said)

śem *maat - k* *ḥau - s - nek* *set*

to go forth thine eye, [and] let it destroy for thee those [who]

ua *em* *ṯu* *ȧn* *maat* *χenti*

blaspheme [thee] with wickedness. Not an eye existeth

ȧm - s *er* *ḥu* *- k* *set* *ha - s* *em*

among them which can resist thee [when] it descendeth in

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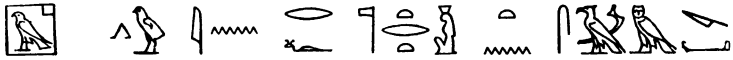
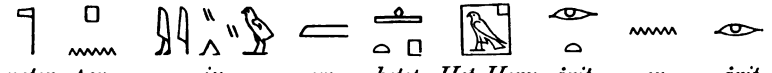


Ḥet-Ḥeru *iu* *ȧn* *eref* *neterț* *ten* *smam*

{the form of Hathor.} Went forth then goddess this, it slew

nes *reθ* *ḥer* *set* *ťeț* *ȧn* *ḥen* *en*

the people on the mountain. Said the Majesty of

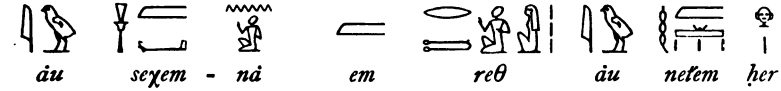


neter pen *iu* *em* *ḥetep* *Ḥet-Ḥeru* *ȧrit* *en* *ȧrit*

this god:— Come, come in peace, Hathor, the deed is done (?)

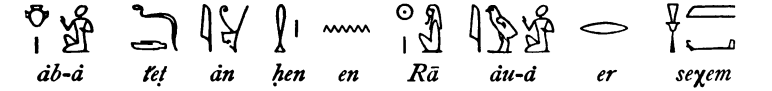
ťeț *ȧn* *neterț* *ten* *ānχ - k* *nȧ*

. . . . . Said goddess this:— Thou livest for me.



ȧu *seχem - nȧ* *em* *reθ* *ȧu* *neťem* *ḥer*

[When] I had gotten power over men it was pleasing to



ȧb-ȧ *ťeț* *ȧn* *ḥen* *en* *Rā* *ȧu-ȧ* *er* *seχem*

my heart. Said the Majesty of Rā:— I will gain the mastery

em *sen* *em* *suten* *em* *se-ānṭu - set* *χeper*

over them as king, destroying them. It came to pass that

Seχet *pu* *śebebet* *ent* *ḳerḥ* *er* *rehet*

Sekhet of the offerings of the night waded about

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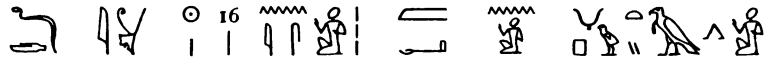
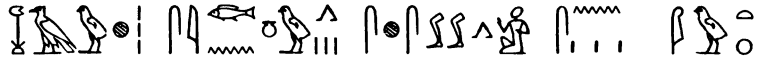
ḥer snef - sen śaā em Suten-ḥenen

in their blood beginning in Suten-ḥenen.



ṭeṭ ȧn Rā nȧs mā - nȧ ȧputi

Said Rā :— Call, bring me messengers

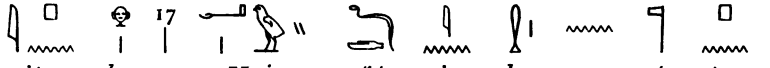


χau sȧnnu seχs - sen śut

swift and speedy, they [who] can run like the wind

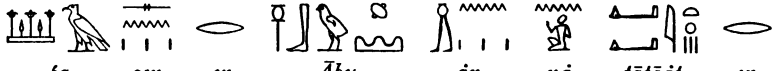
en χat ȧn ȧn tu enen ȧputi

of the body. One brought these messengers



ȧpen ḥer āāui ṭeṭ ȧn ḥen en neter pen

these straightway. Said the Majesty of god this :—

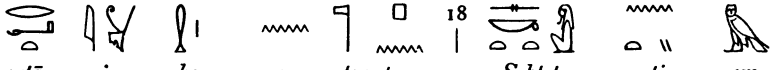


śa - sen er Ābu ȧn - nȧ ṭāṭāȧt er

Let them go to Elephantine [and] bring me mandrakes in

ur ȧn ȧn tu nef enen ṭāṭāȧt

great number. One brought to him these mandrakes,



erṭā ȧn ḥen en neter pen Sektet enti em

[and] gave the majesty of god this to Sektet who is in

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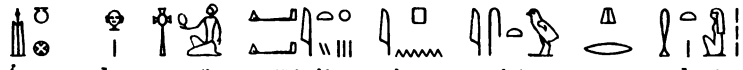
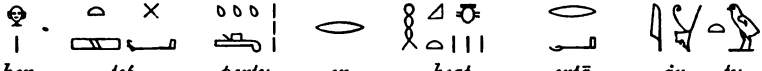


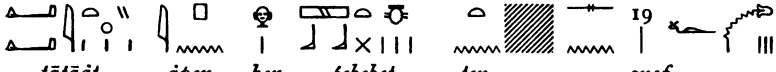
Annu ḥer neṯ ṯāṯādt ȧpen ȧstu χer ḥent

Heliopolis to crush mandrakes these. Behold when the women



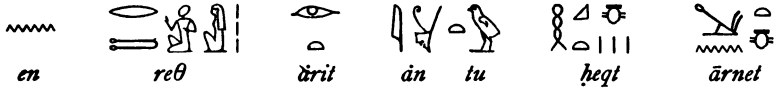
ḥer teś pertu er ḥeqt erṯā ȧn tu

were crushing the barley for beer, and they were placing



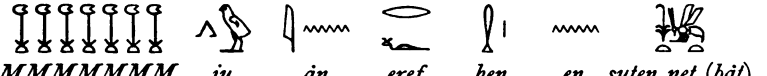
ṯāṯādt ȧpen ḥer śebebet ten . . . . snef

mandrakes these in the beer-vessels [they became] the blood



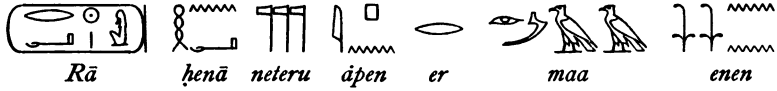
en reθ ȧrit ȧn tu ḥeqt ārnet

of men. Made they of beer vessels



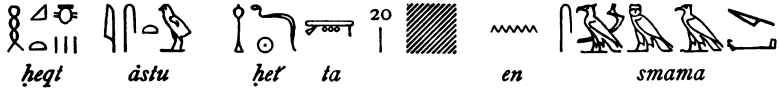
MMMMMMM iu ȧn eref ḥen en suten net (bȧt)

seven thousand. Came then the majesty of {the king of the North and South,}



Rā ḥenā neteru ȧpen er maa enen

Rā with gods these to see this



ḥeqt ȧstu ḥeṯ ta en smama

beer. Behold, when it had become day after the slaughter

reθ ȧn netert em sesu - sen nu

of men by the goddess during their period (?) of

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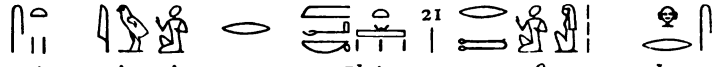
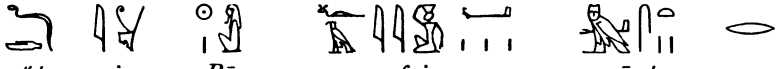
χentiθit *meṯ* *ȧn* *ḥen* *en* *Rā* *neferiui-*

sailing up the river, said the majesty of Rā :— Good is it,



set *ȧu - ȧ* *er* *māket* *reθ* *ḥer - s*

good is it. I am for protecting mankind against her.



ṯet *ȧn* *Rā* *fai* *māset* *er*

Said Rā :— Let them carry and bring them to

(*i. e.*, the vases)

bua *nes* *sma* *reθ* *ȧm* *ḥep* *ȧn*

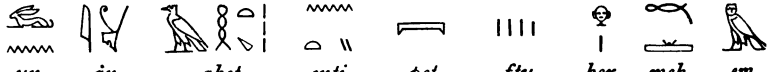
the place in which she slew mankind there. Commanded

ḥen *en* *suten net (bȧt)* *Rā* *em* *neferu*

the majesty of {the king of the North and South,} Rā during the beauties

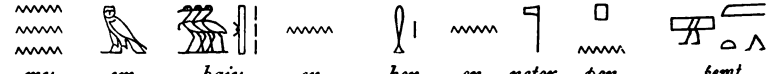
ḳerḥ *er* *erṭāt* *setet - tu* *enen* *sṯert*

of the night to make to pour out these {vases of sleep-producing (?) beer,}



un *ȧn* *aḥet* *enti* *pet* *ḥtu* *ḥer* *meḥ* *em*

were the fields of the heavens four filled with



mu *em* *baiu* *en* *ḥen* *en* *neter* *pen* *śemt*

liquid by the Will of the majesty of god this. Came

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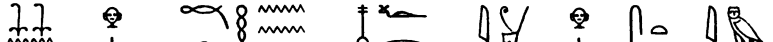
an *netert* *ten* *em* *ṭuaiu* *qem* - *nes*

goddess this in the morning, found she

(*i. e.*, Sekhet)

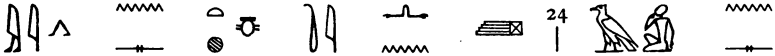


enen *ḥer* *meḥt* *nefer* *an* *ḥrâ* - *set* *âm*

this [heaven] flooded, joyful became her face thereby,

un *an* *set* *ḥer* *seurâ* *nefer* *ḥer* *âb* - *set*

was she drinking [thereof], pleasing [was it] to her heart,



i - *nes* *teχ* - *θâ* *an* *saa* - *nes*

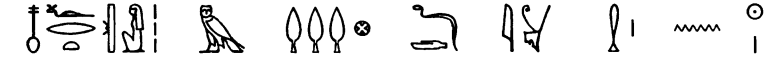
she came being drunk, not knew she

reθ *ṭeṭ* *an* *ḥen* *en* *Rā* *en* *netert*

mankind [again]. Said the majesty of Rā to goddess

ten *it* - *iu* *em* *ḥetep* *amit* *χeper*

this :— Come, come, in peace, {O gracious goddess, [and henceforth]} there were



nefert *em* *Amem* *ṭeṭ* *an* *ḥen* *en* *Rā*

beautiful women in Amem. Said the majesty of Rā

en *netert* *ten* *âri* *en* *set* *sṭertet*

to goddess this :— Let be made for her {vases of sleep-producing drink}

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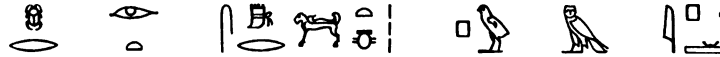
em *trâiu* *renpit* *âpen* *set* *er* *ḥent* - *â*

at seasons of the [new] year these; {they [shall be] in proportion} {[to the number] of my handmaidens.}

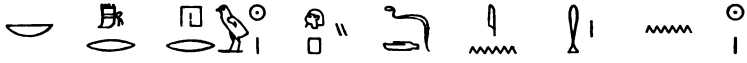


χeper *ârit* *sfert* *pu* *em* *âpt*

There were made {vases of sleep-producing drink} according to the number

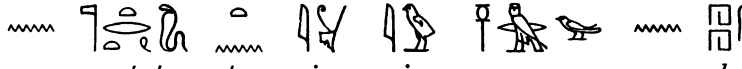
ḥent *ḥeb* *en* *Ḥet Ḥeru* *ân* *reθ*

of the handmaidens of the festival of Hathor by mankind



neb *ter* *ḥru* *ṭepi* *ṭeṭ* *ân* *ḥen* *en* *Rā*

all since the day first. Said the majesty of Rā

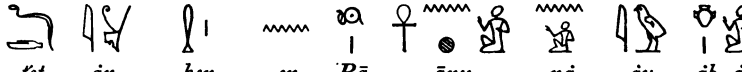


en *netert* *ten* *ân* *âu* *mer* *en* *heh*

to goddess this :— Behold there is [to me] a pain of the fire

en *mer* *χeper* *χer* *trâiu* *ân* *mer*

of sickness, cometh to me whence the pain?



ṭeṭ *ân* *ḥen* *en* *Rā* *ānχ* - *nâ* *âu* *âb-â*

Said the majesty of Rā :— I am alive, [but] my heart

urṭu *ur* *unen* *ḥenā* *sen* *smam* - *â*

hath become weary exceedingly of being with (*i. e.*, with men) them. I have slain

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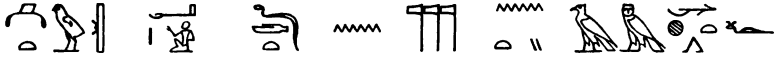
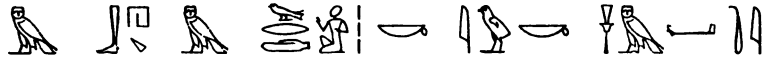
set *sep* *en* *ȧti* *ȧn* *un* *ānṭ*

them, {[but there is] a remnant} of {worthless ones,} not was [their] destruction



āutu *ā-ȧ* *ṭeṭet* *en* *neteru* *enti* *am - χet - f*

as wide as my power. Said the gods who were in his train :—



em *beh* *em* *urṭ - k* *ȧu-k* *seχem - θȧ*

Do not remain in thy weariness, thou art mighty

em *merert - k* *ṭeṭ* *ȧn* *ḥen en* *neter* *pen*

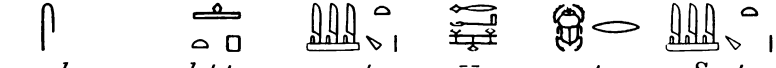
according to thy will. Said the majesty of god this

en *ḥen* *en* *Nu* *ḥāu - ȧ* *aheṭ* *em*

to the majesty of Nu :— My members [are] powerless for

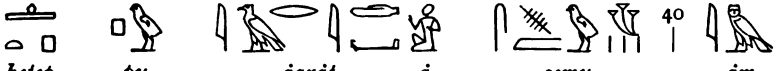
sep *ṭepi* *ȧn . . . . .* *ṭeṭ* *ȧn* *ḥen - f* *ānχ* *uṭa*

the first time, not . . . . . Said his majesty, life, strength,



senb *ḥetep* *seχet* *āāa* *χeper* *Seχet-*

health :— {Let there come into being} a field great : {and there came into being} Sekhet-



ḥetep *pu* *ȧarȧṭ - ȧ* *semu* *ȧm*

ḥetep ; I will plant green herbs therein :

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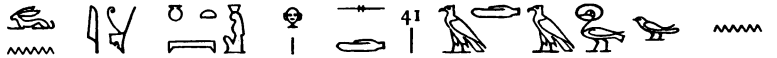
seχeper *Seχet* - *ȧaru* *pu* *ḳer* - *ȧ*

and there came into being Sekhet-aaru; I will furnish [it with]

sau *em* *χeṭ* *nebt* *ȧχȧχ* *pu* *sebu*

beings of things all which sparkle, that is to say [with] stars.

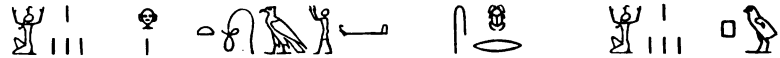


un *ȧn* *Nut* *ḥer* *seṭaṭa* *en*

Was Nut trembling in [all

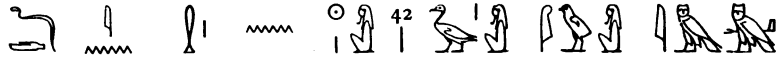
ḳa *ṭeṭ* *ȧn* *ḥen* *en* *Rā* *ḥiua* - *nȧ*

her] form. Said the majesty of Rā :— I will make to exist



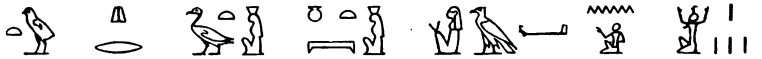
ḥeḥ *ḥer* *ṭua* *seχeper* *ḥeḥ* *pu*

millions to praise [me] : and there came into being millions.



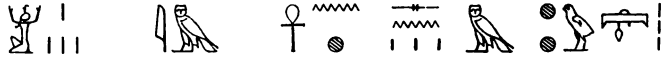
ṭeṭ *ȧn* *ḥen* *en* *Rā* *sa* - *ȧ* *Śu* *ȧmmā*

Said the majesty of Rā :— O my son Shu, give



tu *χer* *sat* *Nut* *sa* - *nȧ* *ḥeḥ*

thyself to [my] daughter Nut, and protect for me the millions



ḥeḥ *ȧm* *ānχ* - *sen* *em* *χeχu*

of millions [who are] there, they live in darkness.

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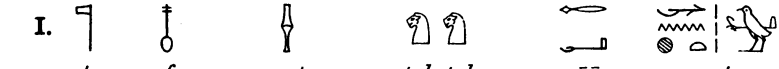
THE WAR OF RAMESES II AGAINST THE KHETA.

[XIXth dynasty.]

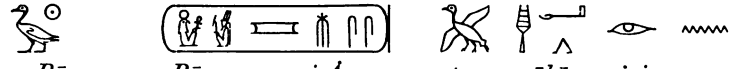
I. 

neter nefer χerp peḥ peḥ āā neχtu

The god beautiful, the Power, doubly mighty, great of strength,

heṭ set nebt suten net (bât) Usr-maāt-Rā-setep-en-Rā

subduer of foreign lands all, {king of the North and South} {Usr-maāt-Rā-setep-en-Rā,}

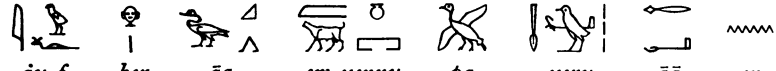


sa Rā Rā-meses meri Ámen pa āḥā ári en

son of the Sun, Rameses, beloved of Ámen. The halt [which] made

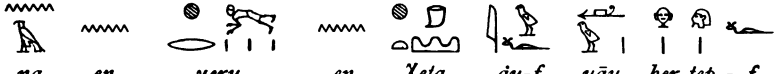
ḥen - f ảu-f ḥems ḥer meḥt ảment Qeṭeś

his majesty. He was encamped at the north-west of Kadesh,



ảu-f ḥer āq em χennu pa χeru āā en

he was going in among the enemy mighty of



na en χeru en Χeta ảu-f uāu ḥer ṭep - f

those of the wretched ones of Kheta. He was alone by himself,

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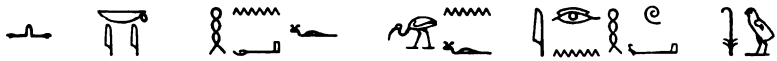
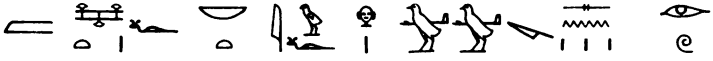


ȧn ki ḥenā-f qem-nef ȧnḥu su

not another [was] with him, he found surrounding him

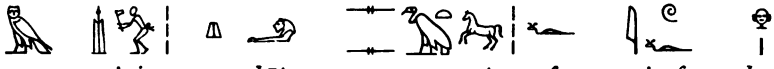
MM + D en ā en ḥetrȧu em fṭet χat

two thousand five hundred horsemen in four companies



em uat-f nebt ȧu-f ḥer āuāu-sen ȧr-u

on his path every. Was he smiting them making them

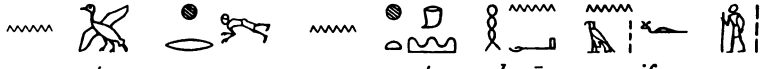


em ȧniu χer ḥāt sesemut-f ȧu-f ḥer

into corpses before his horses. Was he

χaṭeb uru neb en set neb na senu

slaying the princes all of foreign lands all, the brethren



en pa χer en χeta ḥenā naif seru

of the wretched one of Kheta together with his nobles

āau naif menfitu taif neθḥetr ȧu-f ḥer

mighty, his soldiers, his cavalry. Was he

ḳebḳeb-set χer ḥer ḥrȧ-sen ȧu-f ḥer

casting down them throwing [them] upon their faces. Was he

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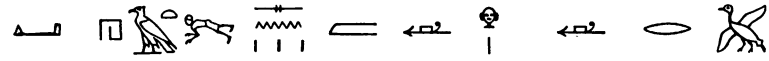
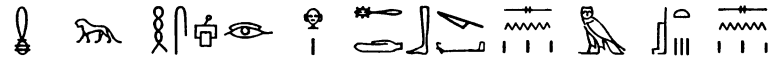


ṭā *hat* - *sen* *em* *uā* *ḥer* *uā* *er* *pa*

making to fall them one upon the other into the

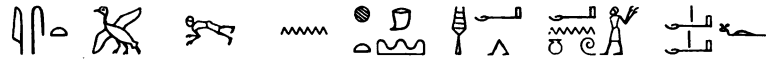
mu *nu* *Árenθ* *ȧu* *ḥen* - *f* *em sa* *sen*

water of the Orontes. Was his majesty [following] after them



mȧ *mȧu* *ḥes* *ḥer* *χaṭb* - *sen* *em* *ȧuset* - *sen*

like a lion savage to slay them in their places.



ȧsṭ *pa* *χer* *en* *χeta* *āḥā* *ānnu* *āāui* - *f*

Behold the wretched one of Kheta rose up to turn his hands

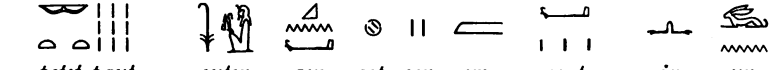
em *ȧaiu* *en* *neter* *nefer*

in supplication to the god beautiful.
(*i. e.*, the king).

II.

neter *nefer* *āba* *ḥer* *menfiṭu-f* *ṭer* - *f*

The god beautiful fighteth for his soldiers, he destroyeth



petet paut *suten* *qen* *sep sen* *em* *neχt* *ȧn* *un*

{the nine foreign nations,} a king brave, twice, (*or* twofold) with strength. Never

ȧri - *nef* *sen* *āq* *em* *āšṭ*

hath been made [his] second. Going in among the multitudes

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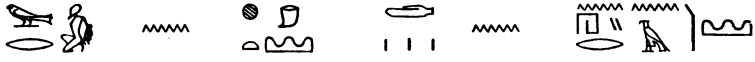
menfitu *en* *set* *neb* *ârit* - *sen* *em*

of the soldiers of foreign lands all [he] was making them into

tebtebet *ḥebs* *ârit* *ḥer* - *f* *em* *metet*

dead men. A reckoning was made for him of the *phalli*



ur *en* *Ẋeta* *ṭeṭ* *en* *Neherina*

of the chiefs of Kheta [and] the hands of Mesopotamia.

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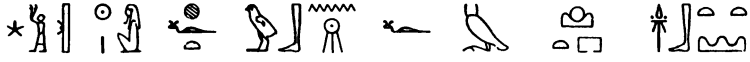
HYMN TO RĀ BY HUNEFER.

[British Museum papyrus No. 9901.]

[XIXth dynasty.]



ṭua Rā χeft uben - f em χut ȧbtet

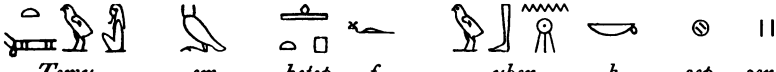
Praiseth Rā when he riseth in the horizon eastern

ent pet ȧn Ȧusȧr Hu-nefer maāχeru ṭeṭ - f

of heaven Osiris Hunefer, triumphant. He saith :—

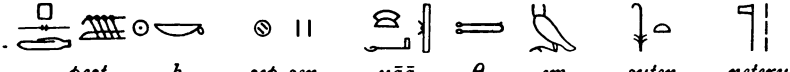
ȧneṭ ḥrȧ - k Rā em uben - f

Homage to thee, [O thou who art] Rā in his rising and



Temu em ḥetep - f uben - k sep sen

Tmu in his setting. Thou risest (twice),



peṣṭ - k sep sen χāā - θ em suten neteru

thou shinest (twice), being diademed as the king of gods.

entek neb pet neb ta ȧri ḥeru

Thou art the lord of heaven, the lord of earth, the maker of celestial

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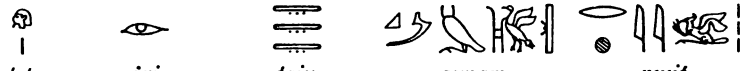
χeru *neter* *uāu* *χeper* *em* *sep*

and terrestrial beings, God One, who came into being in time

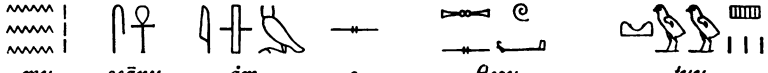


ṯep *ȧri* *taiu* *qemam* *reχit*

primeval. The maker of the universe, the creator of mankind,

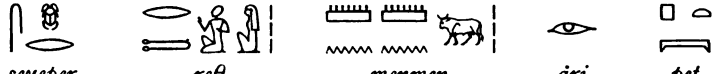
ȧri *Nu* *qemam* *Ḥāpi* *ȧri* *ent*

the maker of Nu, the creator of Ḥāpi (Nile), the maker of
(*i. e.*, celestial waters)



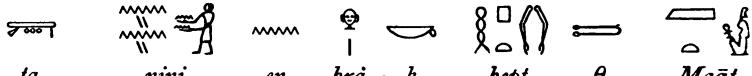
mu *seānχ* *ȧm - s* *θesu* *ṯuu*

water, making to live [what] is in it, knitting together the mountains,



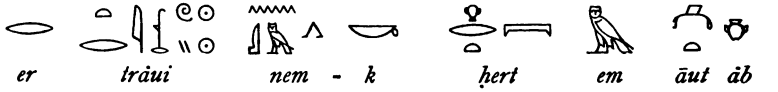
seχeper *reθ* *menmen* *ȧri* *pet*

making to come into being men and cattle, the maker of heaven



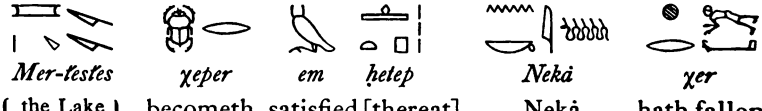
ta *nini* *en* *ḥrȧ - k* *ḥept - θ* *Maāt*

{and of earth.} Praise and homage to thy face, {O thou who art embraced} by Maāt



er *trȧui* *nem - k* *ḥert* *em* *āut ȧb*

at the two seasons. Thou stridest {over the heights of heaven} in joy of heart,
(*i. e.*, morn and eve)



Mer-ṯeṯes *χeper* *em* *ḥetep* *Nekȧ* *χer*

{the Lake Tchestches} becometh satisfied [thereat]. Nekȧ hath fallen,
(*i. e.*, a foe of Rā)

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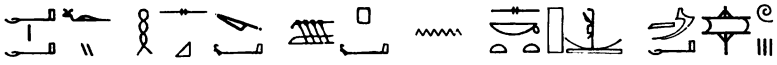
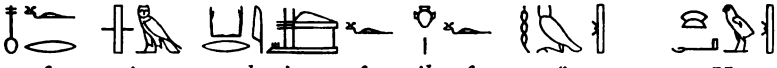


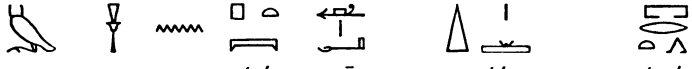
āāui - f *ḥesq* *seśep* *en* *sektet* *maāu*

his arms are cut off. Receiveth the *sektet* boat (*i. e.*, the boat of the rising sun) winds, and



nefer *ȧm* *karȧ - f* *ȧb - f* *neťem* *χāāu*

glad is he who is in his shrine, his heart rejoiceth [when] rising

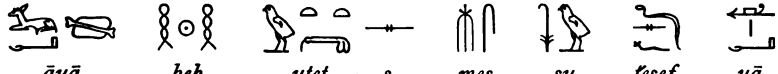


em *seχem* *en* *pet* *uā* *sepṭ* *pert*

in the Form of heaven. O One [self]-provided, who cometh forth

em *Nu* *Rā* *em* *maāχeru* *ḥun* *netri*

from Nu, Rā in triumph, child divine,

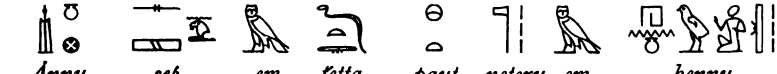


āuā *ḥeḥ* *utet - s* *mes* *su* *ťesef* *uā*

heir of eternity, its offspring, gave birth he to himself. One

ur *tennu* *ȧru* *suten* *ťaiu* *ḥeq*

mighty, manifold of forms, king of the universe, prince



Ȧnnu *seś* *em* *ťetta* *paut* *neteru* *em* *hennu*

of Ȧnnu (Heliopolis) traversing eternity. {The company of the gods} sing praises

en *uben - k* *χenen* *ȧm* *χut* *seqa* *em*

at thy rising sailing on the horizon, O exalted one in

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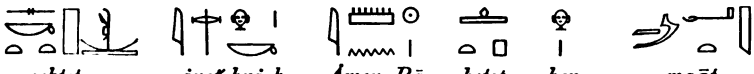
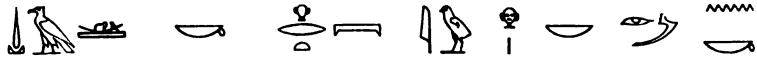


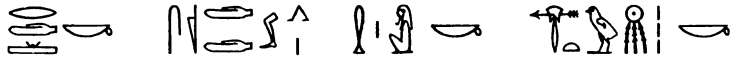
sektet *ânet ḥrâ-k* *Âmen-Rā* *ḥetep* *ḥer* *maāt*

{the *sektet* boat.} Homage to thee Âmen-Rā, resting upon *maāt*, (*i. e.*, thou art governed by unchanging laws).



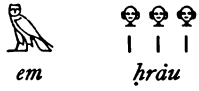
ťa - k *ḥert* *âu* *ḥrâ* *neb* *maa - nek*

Thou passest over the upper regions, doth face every see thee;



ruṭ-k *seqeṭeṭ* *ḥen - k* *satu - k*

thou germinatest, strideth on thy majesty, thy rays are



em *ḥrâu*

upon [all] faces.

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FROM THE PAPYRUS OF RAMESES III.

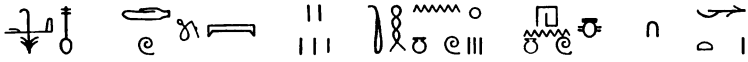
[XXth dynasty.]

nerāu *I* *ḥeṭ* *em* *qeḥqeḥ* *ānnu* *II*

Goat, one. Silver in beaten tablets, two.

nenibu *III* *χemti* *em* *qeḥqeḥ* *ānnu* *IV*

Trees, three. Bronze in beaten tablets, four.



qemā nefer *ṭu* *V* *θeḥennu* *hennu* *X* *χet*

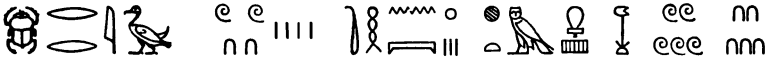
Linen fine garments, five. Crystal, measures ten. Wood

en *ānti* *XV* *ānti* *hannu* *XX*

of *ānti* unguent, fifteen. *Ānti* unguent, measures twenty.

ḥeṭet *mesθā* *L* *reθ* *100* *māfek*

Plants, measures fifty. Men, one hundred. Turquoise,



χeperā *200+20+4* *θeḥen* *χetem* *1000+500+50*

scarabs, 224. Crystal, rings, 1550.

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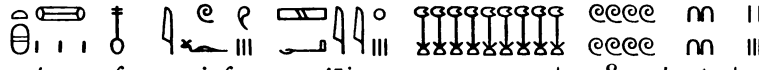
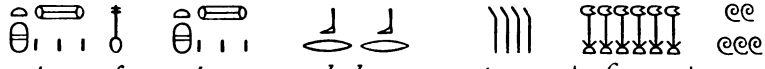


tau nefer *auf* *śāi* *9000 + 800 + 40 + 5*

Nefer bread, flesh, cakes, 9845.

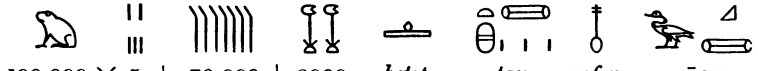


tau nefer *tau* *berber* *40,000 + 6000 + 500*

Nefer bread, loaves of pyramid form, 46,500.

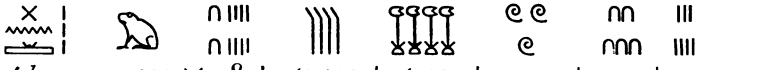
tau nefer *tau* *ḥeṭ* *en* *uṭennu*

Nefer bread, loaves white for offerings



100,000 × 5 + 70,000 + 2000 *ḥetep* *tau nefer* *āqu*

572,000. Total, *nefer* bread, cakes



śeben *100,000 × 28 + 40,000 + 4000 + 300 + 50 + 7*

various 2,844,357.

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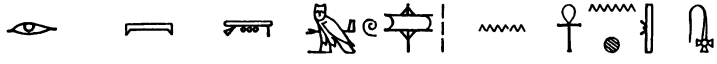
THE LEGEND OF RĀ AND ISIS.

[XXth dynasty.]

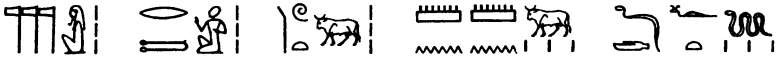
Re *en* *neter* *netert* *χeper* *ṯesef*

Chapter of the god divine, the creator of himself,



ȧri *pet* *ta* *māu* *en* *ānχ* *χet*

the creator of heaven, earth, breath of life, fire,

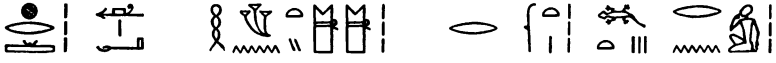


neteru *reθ* *āut* *menmenu* *ṯetfet*

gods, men, beasts, cattle, reptiles,

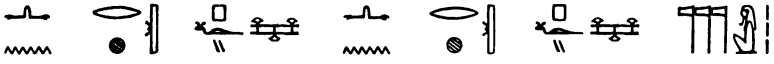
apṯ *remu* *suten* *reθ* *neteru* *em*

fowl of the air, fish, king of men and gods in



χer *uā* *ḥenti* *er* *renput* *āšt* *renu*

form one [to whom] *ḥenti* periods are as years, many of names,



ȧn *reχ* *pfi* *ȧn* *reχ* *pfi* *neteru*

not known are they, not know them the gods.

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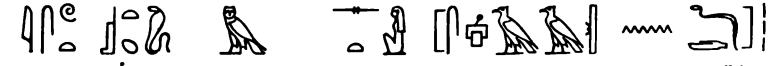
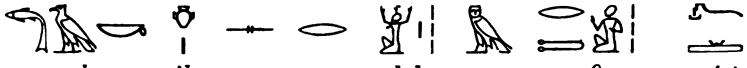


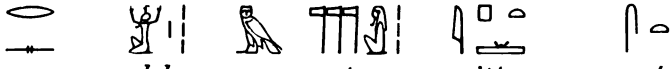
ástu Áuset em set saa en ṭeṭ

Behold Isis {was in the form} of a woman, skilful in words,



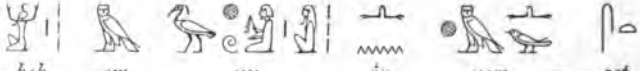
χak áb - s er ḥeḥ em reθ setep

sick at heart was she of the millions of mankind, she chose



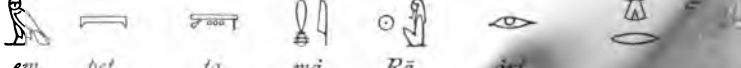
er-es ḥeḥ em neteru ápt - set

for herself the millions of the gods, she deemed [of more value]



ḥeḥ em χu án χem - set

the millions of the spirits. Was not it possible for her [to become]



em pet ta má Rā á[n]

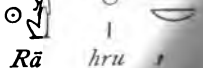
in heaven and earth like Rā, an[d] he

ta netert

of the earth and a goddess,

χer ren

means of the name



Rā hru

Rā day

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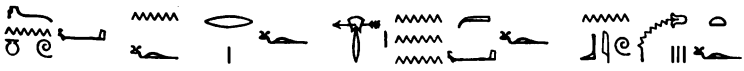
ḥer *nesti* *χuti* *ȧaut* *neteri*

upon the throne of the two horizons. Had grown old the divine one,

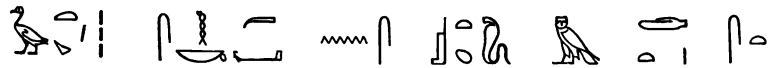


ennu - *nef* *re-f* *sati* - *f* *nebȧut* - *f*

he dribbled at his mouth, he shot out what flowed from him

er *ta* *peḳas* *en* *su* *seχer* *ḥer*

upon the earth, what he spat out fell down upon



sat *sek* - *nes* *Ȧuset* *em* *ṭet* - *set*

the ground. Kneaded Isis in her hand

ta *set* *ḳeṭ* - *nes*

earth on it, she built

(*i. e.*, made)

em *śepsi* *en* *set*

in the ent sa king it

nemunemuȧ - *s*

Not went forward it

- *set* *χaā* - *set* *ḥamu*

ace, [but] she left it lying

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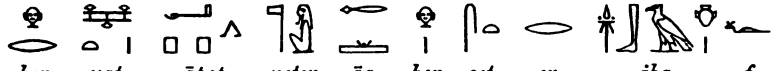
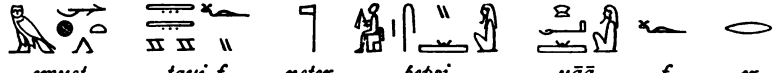


ḥer uat āpep neter āa ḥer set er ȧba - f

on the path went the god great along it according to his wish

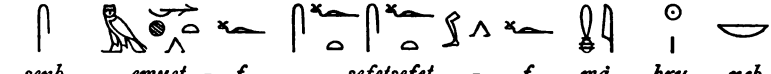


emχet tαui-f neter śepsi χāā - f er

in his two lands. The god sacred rose [and came]

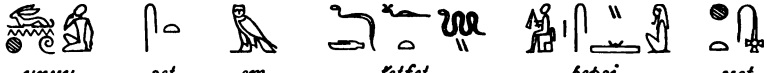
ḥa neteru em Āa-perti ānχ uťa

forth, the gods of the great double house, life, strength,



senb emχet - f sefetsefet - f mȧ hru neb

health, following him; he strode on as [he did] day every.

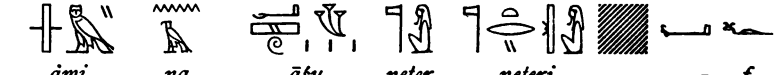


unχu - set em ťetfet śepsi χet

Shot out its fang the serpent sacred, and the fire

ānχet per - θȧ ȧm - f ťesef ṭer - nes

of life was going out from his own body, it destroyed



ȧmi na āšu neter neteri - f

the dweller among the cedars, the god divine he opened

re - f χeru en ḥen - f ānχ uťa senb

his mouth, the cry of his Majesty, life, strength, health,

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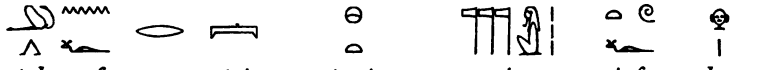
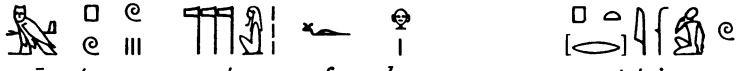


peḥ - nef *er* *pet* *paut* *neteru* *tuf* *ḥer*

reached up to heaven. The company of the gods it was for [saying],

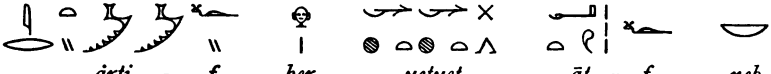


mā *pu - u* *neteru - f* *ḥer* *petrà-u*

What is it? and its gods [were] for [saying], What is the matter?

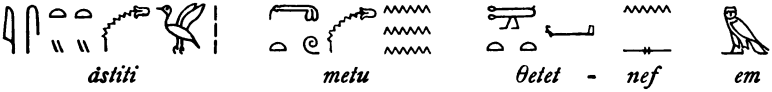
àn *qem - f* *er* *uśebt* *ḥer - f*

Not found he [the power] to answer concerning it.



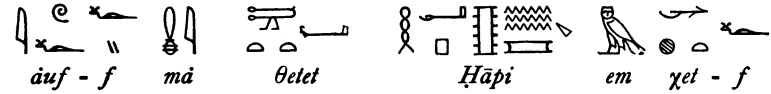
àrti - f *ḥer* *χetχet* *āt - f* *neb*

His two jawbones rattled, his limbs all



àstiti *metu* *θetet - nef* *em*

trembled, the poison gained the mastery in

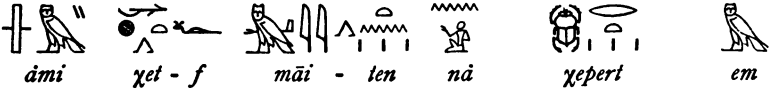


àuf - f *mà* *θetet* *Ḥāpi* *em* *χet - f*

his members as gains the mastery Ḥāpi in his course.

neter *āa* *smen - nef* *àb - f* *- f* *er*

The god mighty stablished his heart, he cried out to



àmi *χet - f* *māi - ten* *nà* *χepert* *em*

those in his train :— Come to me, {you [who] are produced} from

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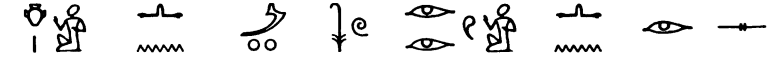
ḥāt - ȧ neteru peru em - ȧ ṭāt reχ - ten

my members, ye gods [who] came forth from me. Cause ye to know

χeperȧ - set ṭemu - entu χet mer reχ - set

Kheperȧ it, [I am] wounded by a thing deadly, knoweth it

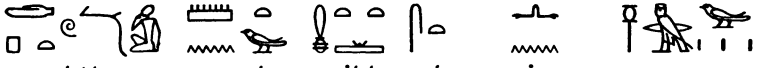


ȧb-ȧ ȧn maa su maa - ȧ ȧn ȧri - s

my heart. Not have seen it my eyes, not hath made it

ṭet - ȧ ȧn reχ - set em ȧri - nȧ nebt ȧn

my hand, not know [I] it who hath done it to me any one. Not



ṭeptu ment mȧtet set ȧn mer

have I tasted pain like unto it, {not [any-thing]} is more painful

er-es ȧnuk ser sa ser mu χeperu

than it. I am a prince, the son of a prince, the issue produced

em neter ȧnuk ur sa ur

by a god. I am the great one, the son of a great one;

maut en ȧtf - ȧ ren - ȧ ȧnuk āšt

hath thought out my father my name. I am of many

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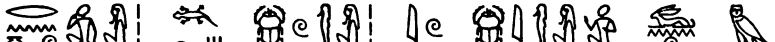


rennu *āšt* *χeperu* *ȧu* *χeperȧ - ȧ* *unu* *em*

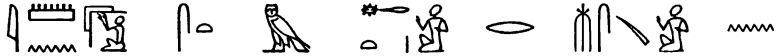
names, of many forms, my being existeth in

neṯer *neb* *nȧs - ȧ - tu* *Temu* *Ḥeru*

god every. I have been proclaimed by Tmu and Horus,

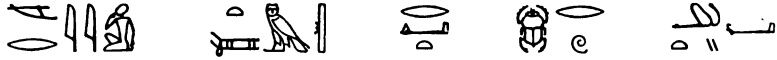
ḥekennu *ȧu* *ṯeṯ* *ȧtf - ȧ* *mut - ȧ* *ren - ȧ*

{ the gods who give names. } Have uttered my father and my mother my name,



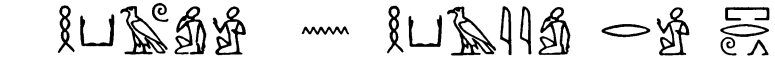
ȧmen - set *em* *χat-ȧ* *er* *mes - ȧ* *en*

hidden was it in my body by my begetter so



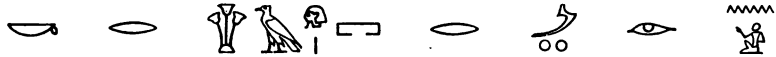
meri *tem* *erṭāt* *χeperu* *peḥti*

that not might be allowed to gain power



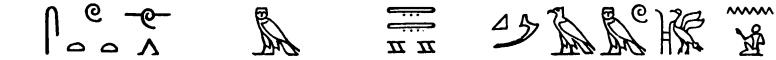
ḥekau - ȧ *en* *ḥekai* *er - ȧ* *peru-*

he who would enchant me by [his] enchantments over me. I had



k[uȧ] *er* *ḥa* *er* *maa* *ȧri - nȧ*

come from within to see what I had made,



stutet *em* *taui* *qemamu - nȧ*

[and] was passing through the universe [which] I had created,

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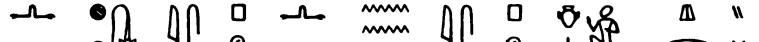
em *ṯeṯem* *χer - ȧ* *ȧn* *reχ - ȧ* *su*

when [something] aimed a blow at me, not know I what.



ȧn *χet* *ȧs* *pu* *ȧn* *mu* *ȧs* *pu* *ȧb - ȧ* *χeri*

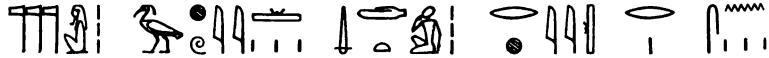
Fire is it? Water is it? My heart containeth

..... *ḥāt - ȧ* *ȧstiti* *āt* *χeri* *mes*

fire, my limbs tremble, my members contain the children

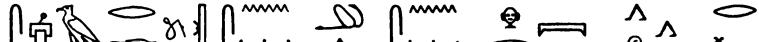
ḥesiu *ȧmmā* *ȧntu - nȧ* *mesu - ȧ*

of quakings. I pray you let be brought to me my children



neteru *χui* *meṯet* *reχi* *re - sen*

the gods, mighty of words, skilful is their mouth,



sarṯ - sen *peḥ - sen* *ḥer* *iu* *er-ef*

their powers they reach to heaven. Came to him

mesu *neter* *neb* *ȧm* *χeri* *ȧkebu - nef*

[his] children, god every there with his cries of weeping.

iu *en* *Ȧuset* *χeri* *χut - set* *ȧuset* *re-*

Came Isis with her powerful words, the place of

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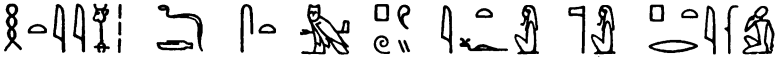
set em nifu en ānχ θes - set ḥer

her mouth with the breath of life, her incantations

ṭer ment meṭṭu - set seānχ ḳa

destroy diseases, her words make to live dead



ḥeti ṭeṭ - set mā pui ātf neter petrà

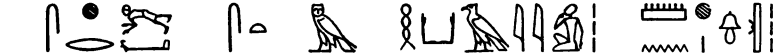
throats. Said she: What is this, O father divine, what is it?

ṭetfi ṭen mennu àm - k uā

A serpent hath shot sickness into thee, a [thing]

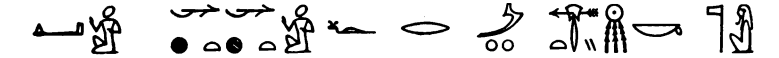
mes - k fa ṭep - f er-k ka

which thou hast made hath lifted up its head against thee. Verily



seχer - set em ḥekai menχ

shall be overthrown it by words of power beneficent,



ṭā - à χetχet - f . er maa sati - k neter

I will make it to depart in the sight of thy rays. The god

ṭeseri àpu - nef re - f ànuk pu śemi

holy opened he his mouth [saying]: I was passing

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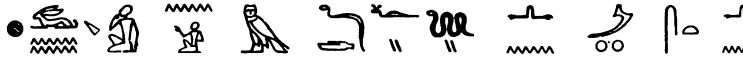
ḥer uat sutut em taui set - ȧ

along the way going through the two lands of my country

ȧba en ḏb - ȧ er maa qemamu - nȧ

wishing my heart to see what I had created,

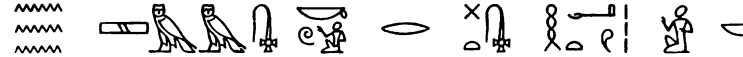


χunen - nȧ em ṯeṭfi ȧn maa set ȧn

[when] I was bitten by a serpent not saw [I] it.

χet ȧs pu ȧn mu ȧs pu qebebḥ - kuȧ er

Fire is it? Water is it? I am colder than

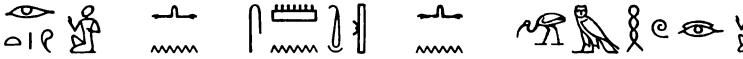


mu śemem - kuȧ er seśet ḥāt - ȧ neb

water, I am hotter than fire. Members my all

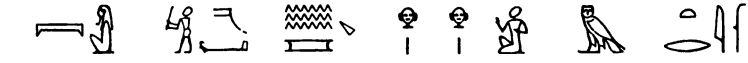
er χeri ḥetet tuȧ ȧstili

[are] in a state of sweat. I tremble,



maat - ȧ ȧn smen ȧn qemḥu - ȧ

my eye is without stability, not can I see



pet ḥu mu ḥer ḥrȧ - ȧ em trȧ

the heavens. Riseth water on my face [as] in the time

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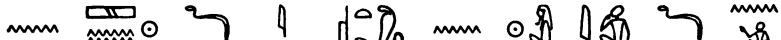


en *śemu* *ṯeṭ* *ȧn* *Ȧuset* *en* *Rā* *ȧ* *ṯeṭ* - *nȧ*

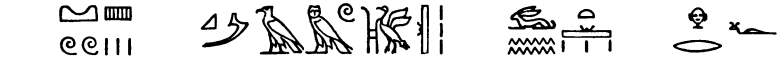
of summer. Said Isis to Rā:— O tell me

ren - *k* *ȧtf* - *ȧ* *neter* *ānχ* *sa* - *tu* *ḥer*

thy name, O my father divine, {[for] liveth} the person who [hath power] over

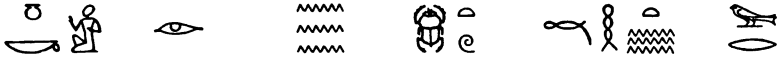
ren - *f* *ȧnuk* *ȧri* *pet* *ta* *θes*

his name. [Said Rā]:— I am the maker {of the heavens} {and the earth,} knitting together



ṭuu *qemamu* *unnet* *ḥer* - *f*

the mountain land, and creating what existeth upon it.



nuk *ȧri* *mu* *χepertu* *Meḥt* - *ur*

I am the maker of the water, {making to come} into being Meht-ur,

ȧri *ka* *en* *mut* - *f* *χeperu*

making the "Bull of his mother", the creator

neṯemneṯemiu *nuk* *ȧri* *pet* *seśeta*

of love-joys. I am the maker of heaven and have decked

χuti *ṭāt-ȧ* *ba* *nu* *neteru* *em*

the two horizons, I have placed the soul of the gods

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χennu - set ȧnuk un maaui-f χeperu

within it. I am [he who when he] opens his eyes becometh

ḥeteṭṭu āχennu maaui-f χeperu kekui

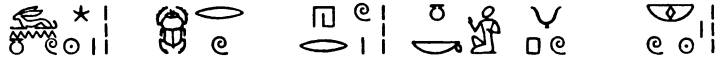
light, [when he] shutteth his two eyes becometh darkness.

ḥu mu Ḥāpi χeft utu - nef

Rise the waters of the Nile when he giveth the order,

ȧn reχ en neteru ren - f nuk ȧri

not know the gods his name. I am the maker



unnu χeperu hru nuk ȧpu ḥebu

of the hours, the creator of the days. I am the opener of the festivals

renpiṭ qemamu ȧtru nuk

of the year, the creator of streams of water, I am

ȧri χet ānχet er seχeperu kaṭ en

the maker of the fire living making to be done the works of

am nuk χeperȧ em ṭuauu Rā em

the houses, I am Khepera in the morning, Rā in

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āḥāu - f *Temu* *ȧmi* *māśeru* *ȧn*

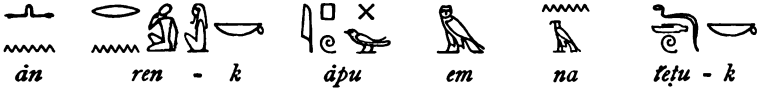
his culmination and Tmu in the evening. [But] not

χesef *met* *em* *śemi - set* *ȧn*

was driven the poison out of its course, not

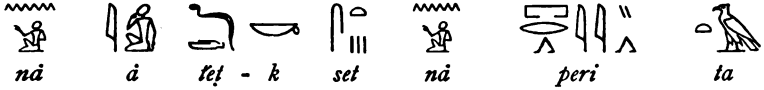
neṭem *neṭer* *āa* *ṭeṭ* *ȧn* *Ȧuset* *en* *Rā*

was relieved the god great. Said Isis to Rā:—



ȧn *ren - k* *ȧpu* *em* *na* *ṭeṭu - k*

Not is thy name mentioned among the things [which] thou hast said

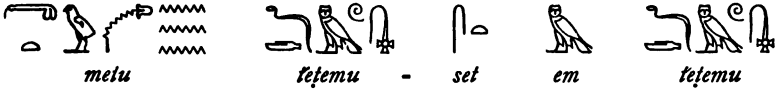


nȧ *ȧ* *ṭeṭ - k* *set* *nȧ* *peri* *ta*

to me. O tell thou it to me, and shall come out the

metu *ānχ* *sa* *ṭemu - tu* *ren - f*

poison. Shall live a person being declared his name.



metu *ṭeṭemu - set* *em* *ṭeṭemu*

The poison it burned with burnings,

seχem - nes *er* *nebȧu* *en* *ārt* *ṭeṭ* *ȧn*

it was stronger than the flames of fire. Said the

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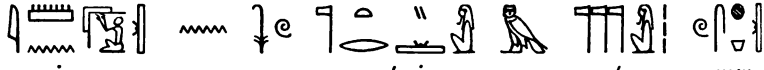
ḥen en Rā ṭāt - nȧ ḥeḥuti mā Ȧuset

Majesty of Rā :— I give myself to be searched out by Isis,

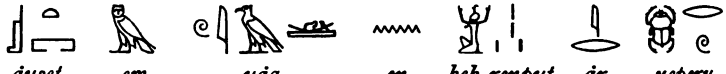
per em ren - ȧ em χat-ȧ er χat - s

shall come forth my name from my body into her body.



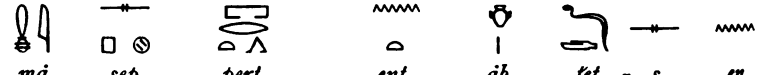
ȧmen en su neteri em neteru usex

Hid himself the divine one from the gods, wide (*i. e.*, empty)



ȧuset em uȧa en ḥeḥ renput ȧr χeperu

was the seat in the boat of millions of years. When it became



mȧ sep pert ent ȧb ṭeṭ - s en

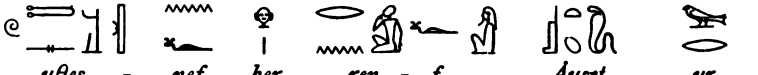
about the time of the coming forth of the heart, she said to

sa Ḥeru senḥa ent su em ānχ

[her] son Horus :— Let bind himself him by an oath sworn by the life

neter erṭāt neter maaui-f neter āat

of the god, that may give the god his two eyes. The god great



uθes - nef ḥer ren - f Ȧuset ur

was taken from him his name, [and] Isis the great lady

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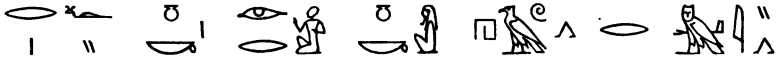
ḥekatu *śept* *metu* *per* *em* *Rā*

of enchantments [said] :— Run, poisons, come forth from Rā.

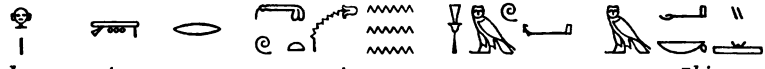
maat *Ḥeru* *peri* *em* *neter* *nubâu* *en*

O Eye of Horus, come forth from the god and shine without



re - f *nuk* *âri - â* *nuk* *hau* *er* *mâdi*

his mouth. I, I have worked. I dismiss to descend



ḥer *ta* *er* *metu* *seχemu* *mâki*

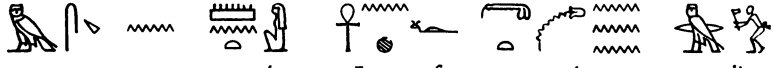
upon the ground the poison which hath been overcome. Verily

uθes *en* *neter* *âa* *ren - f* *Rā*

hath been taken from the god great his name. Rā,

ânχ - f *met* *mit* *θes rer* *men*

may he live! the poison may it die! and conversely. A certain one,



mes *en* *ment* *ânχ - f* *met* *mit*

the son of a certain one, may he live, the poison may [it] die.

ṭeṭ *en* *Âuset* *ur* *ḥent* *neteru*

[This] said Isis, the mighty lady, the mistress of the gods,

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reχ *Rā* *em* *ren - f* *tes-f* *teṭet*

who knew Rā in his name his own. To be said

ḥer *tut* *en* *Temu* *ḥenā* *Ḥeru* *ḥekennu*

over an image of Tmu and Horus the divine givers of names,

erpit *Åuset* *tut* *Ḥeru*

[and over] a figure of Isis, and an image of Horus.

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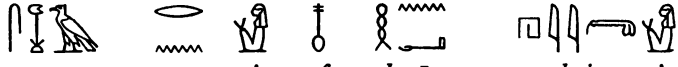
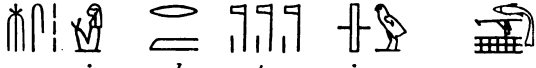
FROM THE MONUMENT OF UAḤ-ȦB-RĀ EM KHU.

[XXVIth dynasty.]



seχa *ren - ȧ* *nefer* *ḥenā* *hai - ȧ*

May be remembered my name {[for] good} with [those of] my husband

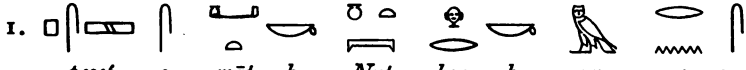


mesu - ȧ *er-ḳes* *neteru* *ȧmu* *χa*

and my children by the gods dwelling in the nome of Mendes.

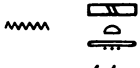
TEXTS FROM THE SARCOPHAGUS OF PAṬEPEP.

[XXVIth dynasty.]

1. 

peseṧ - s *māt - k* *Nut* *ḥer - k* *em* *ren - s*

Spreadeth she thy mother Nut over thee in her name



en *ṧeta*

of "Hidden".

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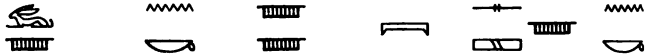
2. 

un - nek āā pet seś - nek

Shall be opened to thee the doors of heaven, shall be unbolted for thee

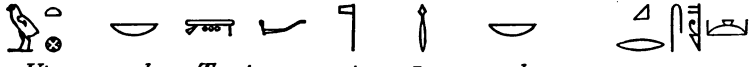
āā seḫet seśep - θ mut-k nut

the doors of the stars of light, shall receive thee thy mother Nut.

3.

meṭ ȧn Ṭep - ṭu - f χent neter ḥet ȧm

Saith he who is on his hill, the chief {of the divine house,} who is



Ut neb Ta-teser neter āa neb qeres

in Ut, the lord {of Ta-tcheser,} the god great, the lord of the sarcophagus,

erṭā - nȧ em - sa-s em sa neb

"I work behind her with protection every".

4.

un āā en χut āḥā - k

Shall be opened the doors of the horizon, thou shalt stand up

ȧref ta pen per em Tem

then on earth this coming forth as Tem.

5.

ḥetep - θ χu - ȧ em bener neb emm

Thou restest; my strength is with sweetness all among

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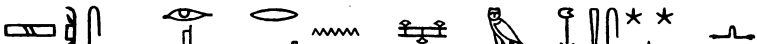
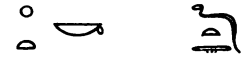


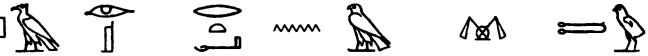
śesu *Ausâr* *erṭā - nâ* *uat* *em* *χabesu* *ân*

the servants of Osiris. I give a way among the stars. Not



mit - k *ṭetta*

shalt thou die for ever.

6. 

ha *Ausâr* *erṭāt* *en* *Ḥeru* *ṭemṭ - θu*

Hail Osiris! Granteth Horus [that] thou shalt be gathered together.

neteru *sen - sen* *er-k* *em* *ren - sen* *pu* *en*

The gods they join with thee in name their of

sen *ent* *âteruit*

"Brethren of the shrines of the North and South".

7.

ha *Ausâr* *âḥ - nek* *neteru* *āt - k*

Hail Osiris! Unite for thee the gods thy members,

ṭemṭ *ḳesu - k* *seruṭ* *en* *Anpu* *masṭ - k*

collecting thy bones. Maketh strong Anubis thy legs

χent *mennu - f* *seśeṭ - f* *tu* *er* *pet*

in his building; he leadeth thee into heaven.

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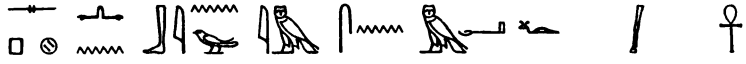
8.

ha Ausâr ân - nek Ḥeru âbu neteru nebu em

Hail Osiris! {Bringeth to thee} Horus {the hearts} of gods all at



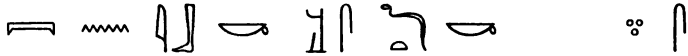
sep ân bân âm - sen mā - f nem ānχ

once, not is there evil in them {in respect of him,} {[O thou who] again} livest!

9.

renp - k mâ qet - k Ausetet uben - s em

Thou becomest young as thou wast. Isis she shineth in

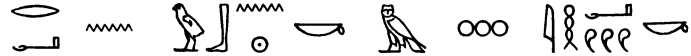


pet en âb - k θes-s ťet - k χu - s

heaven at thy wish, she raiseth up thy body, she strengtheneth

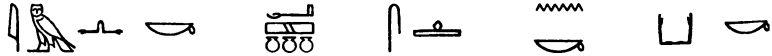
ḥāu - k ťetta

thy members for eternity.

10. 

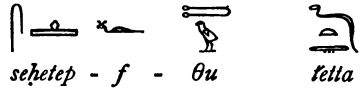
erṭā - nâ uben - k em χu âḥā - k

I have granted that shalt shine thou, in splendour shall be thy limbs;



âm - k āś seḥetep - nek ka - k

not shalt thou lament; thou art at peace with thy Ka,



seḥetep - f - θu ťetta

it shall be at peace with thee for ever.

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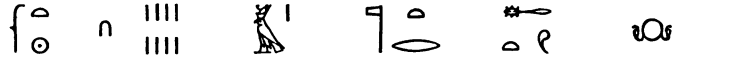
THE LEGEND OF THE SEVEN YEARS' FAMINE IN THE REIGN OF TCHESER.



renpit *met χemennu* *Ḥeru* *neter* *χat* *suten net*

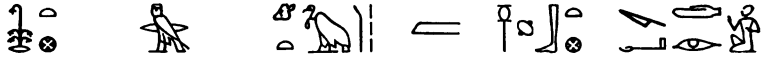
Year eighteen of Horus, the divine body, the king of the North and South,

neter *χat* ..... *neter* *χat* *Ḥeru nub*

the divine body, {the king of the North and South,} the divine body, the golden Horus,

Ṯeser *χet* *ḥāt* *pā* *ḥeq* *ḥet*

Tcheser. When {[to] the hereditary prince,} the governor of the temples

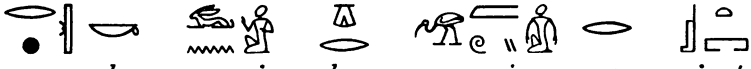


reset *mer* *χenti* *em* *Ābet* *Māṭȧr*

of the south, the overseer of the Nubians in Ābet (Elephantine or Aswân) Māṭȧr,

ȧntu - nef *utu* *suten* *pen* *er* *erṭā*

was brought to him royal despatch this:— [This is] to make thee



reχ - k *un - ȧ* *ḳer* *qemui* *er* *ȧuset*

to know [that] I am possessing trouble upon the throne

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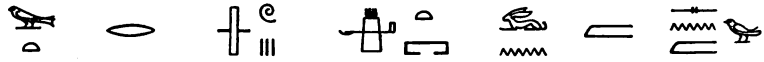
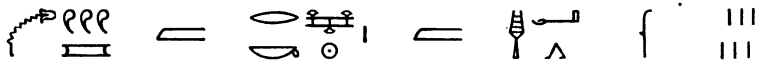


urt *er* *ȧmu* *ḥet āat* *un* *em* *senem*

great for those who are in the great house. Is in affliction
(*i. e.*, palace)

ȧb-ȧ *em* *ṯu* *er* *āa ur* *χeft* *ṯem* *iu*

my heart because of an evil great exceedingly, for not hath risen

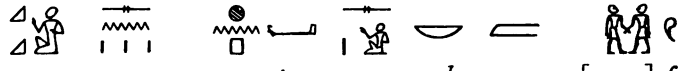


Ḥāpi *em* *rek - ȧ* *em* *āḥā* *renpit* *seχef*

the Nile in my time during a period of years seven.

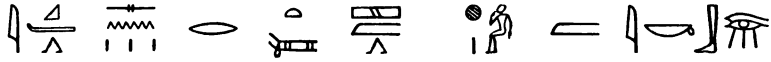
ket *nepi* *uŝer* *renpit* *ḥuā* *χet* *neb*

Scarce is grain, are lacking herbs, wanting are things all



qeq - sen *χenp* *sa* *neb* *em* [*sennu*]-*f*

[which] they can eat. Stealeth man every from his neighbour.



ȧq - sen *er* *ṯem* *ŝem* *χi* *em* *ȧkeb*

They would run but cannot move. The babe is in tears,

ḥun *em* *senb* *ȧa* *ȧb - sen*

the child drags himself along, [as for] the old their heart

māḳi *ḳeref* *menseti - u* *ḥufeṭ* *er*

is stricken down; totter their legs [and they] sprawl upon

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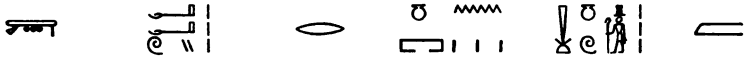
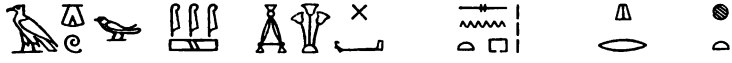


ta *āāui-u* *er* *χen-u* *sennu* *em*

the earth, their hands [lie] upon their bosoms. The nobles are

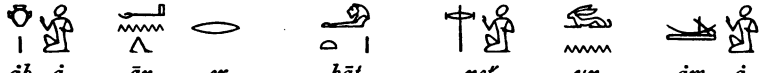


aḳu *seśu* *ṭebḥa* *sent* *χer* *χet*

empty of counsel, is broken open the treasury, instead of money

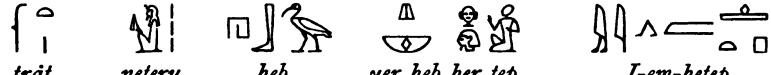
per *nefui* *unui* *neb* *em* *qem* *maāu*

cometh forth wind. Beings all are in distress. Hath meditated



ȧb - ȧ *ān* *er* *ḥāt* *neṯ* *un* *ȧm - ȧ*

my heart going back to the aforetime upon the deliverer who was in my place

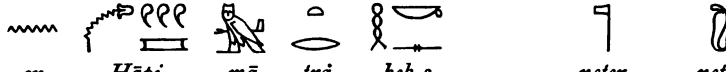


trȧt *neteru* *heb* *χer heb ḥer ṭep* *I-em-ḥetep*

in the time of the gods, {the ibis-god,} the *kher-ḥeb* in chief, (*i. e.*, the chief reader) I-em-ḥetep (*i. e.*, Imouthis)

sa *Ptaḥ* *Res-ȧneb-f* *seb* *ȧuset* *mes*

the son of Ptaḥ of his South Wall. Where is the place of the birth (*i. e.*, of Memphis)



en *Ḥāpi* *mā* *trȧ* *ḥek-s* *neter* *netert*

of the Nile? Who then is its guardian? [What] god [or] goddess

ȧm - s *pe-trȧ-tu* *seχem-f* *un - f* *smen* *ȧp-*

is in it? What then is his form? Is it he who hath announced

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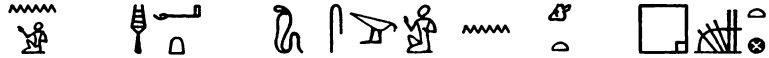
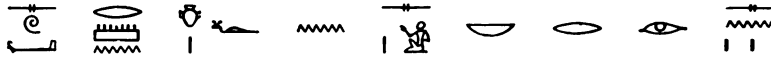


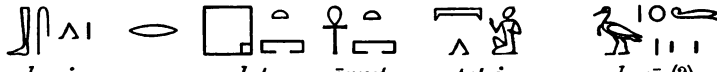
nȧ *āḥā* *renenet* *sem - ȧ* *en* *χent* *Ḥet-seχet*

to me the provisions {of the harvest?} I will go to the dweller in Ḥet-sekhet



su *ermen* *ȧb - f* *en* *sa* *neb* *er* *ȧri - sen*

who weareth out his patience on person every in [what] they do.



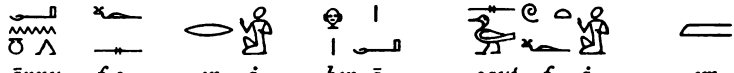
bes-ȧ *er* *ḥet* *ānχet* *peṭ-ȧ* *barā* (?)

I will enter into the house of life, I will unroll the written scrolls,

sem-ȧ *ā* *er - sen* *śȧs* *pu* *ȧri - nef*

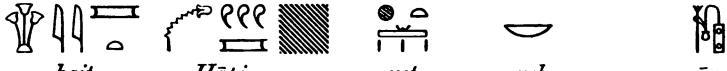
I will bring [my] hand upon them. A going forth he made,

(*i. e.*, Māṭȧr)



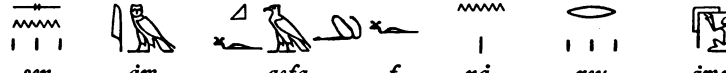
ānnu - f s *er - ȧ* *ḥer-ā* *saut - f - ȧ* *em*

he came back to me immediately, he informed me concerning



ḥait *Ḥāpi* *χet* *neb* *ān-*

the source of the Nile [and concerning] things all [which] written



sen *ȧm* *qefa - f - nȧ* *reu* *ȧmen*

are they therein. He revealed to me the chapters hidden

ȧu *ṭepāu* *θet* *metet* *er* *sen* *ȧn*

[my] ancestors took [their] way to them; not [existed]

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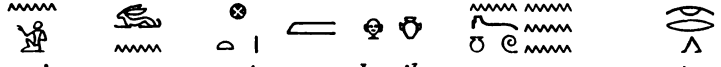
sen - sen em suten ṯerṯer rek tem - f

their seconds with [any] king since the creation of time. He spake



nȧ un nut em ḥer-ȧb ennu sper

to me :— There is a town in the midst of the stream, cometh forth

Ḥāp [ȧm-s] Ābet pu ren - f ḥā ḥāt pu

Ḥāpi from it; Ābet is its name, { at the beginning } { the first town } was it.

II.

seneṯemṯem ȧb - ȧ ṯer setem - ȧ enen āq

Was doubly glad my heart when I heard this. [I] went in,

seś meru unχ ȧri

revealed [to me] the superintendents what was sealed. Was made

āb ȧri sem śeta ȧri

the libation, was made the celebration of the mysteries, was made

āb āat uṭen ta ḥeqt apṭ ȧḥ

an offering great, an offering of bread, beer, ducks, oxen [and]

χet neb nefer en neteru neteret ȧmu

things all good to the gods [and] goddesses who are in

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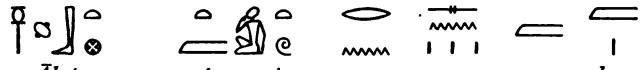
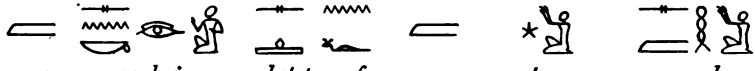


Ābet *tem - tu* *ren - sen* *em* *ḳes*

Elephantine, are proclaimed their names in the place [called]

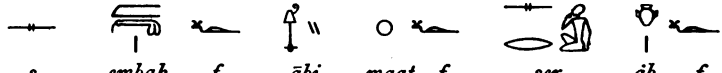
sṯer *ȧb* *em* *ānχ* *usr* *qem - ȧ* *neter* *āḥā*

"Resteth the heart in life and strength". I found the god standing



em *senk-ȧ* *seḥetep - nef* *em* *ṯua* *semeḥ-*

before my sight, he was gratified at [my] adoration, and I made

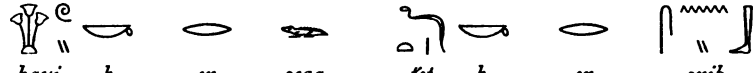


s *embaḥ - f* *ābi* *maat - f* *ser* *ȧb - f*

supplication before him. Opening his eyes, was moved his heart,

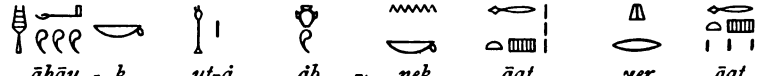
uaṯet *χeru - f* *nuk* *χnemu* *nub - k* *āāui-ȧ*

spake his voice, {[saying]: I am} Khnemu thy creator. My two hands



ḥaui - k *er* *seqa* *ṯet - k* *er* *snib*

were upon thee to knit together thy body, to make healthy



āḥāu - k *ut-ȧ* *ȧb - nek* *āat* *χer* *āat*

thy members; I gave a heart to thee. Stones [lie] upon stones

. . . . *ṯer* *baḥ* *ȧn* *ȧri* *kat* *ȧm - sen*

. . . from times of old, {[but] no one hath} done work with them

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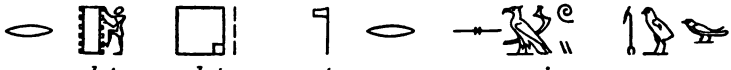
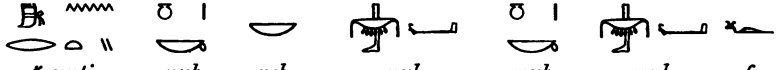


er *ḳet* *ḥet* *neter* *er* *semaui* *smu*

to build the temples of God, to repair what is in ruins,

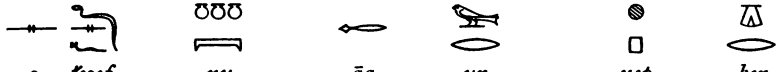
er *ȧb* *ȧterui* *ȧri* *ȧrit* *en* *neb* - *f*

to carve the shrines of the North and South, [or] to do the work of his lord.



ťerenti *nuk* *neb* *nub* *nuk* *nub* - *f*

Because I am the lord, the creator, I am he [who] formed



s *ťesef* *nu* *āa* *ur* *χep* *ḳer*

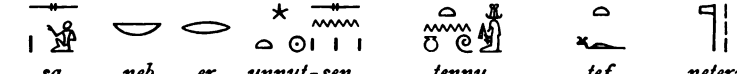
himself, the watery abyss great exceedingly which existed from

ḥāt *Ḥāp* *χenθ* *er* *mer* - *f* *er*

the beginning; the Nile riseth at his pleasure to make

senbet *fa* *ḥer* - *ȧ* *ut* - *ȧ* *sem*

healthy the labourer for me. I am the director [and] guide



sa *neb* *er* *unnut-sen* *tennu* *tef* *neteru*

of mankind all in their hour, a mighty god, the father of the gods,

Śu *ur* *ḥer* *ta* *un* *merti*

Shu, the mighty one, the prince of earth. Are the two halves (*i. e.*, east and west)

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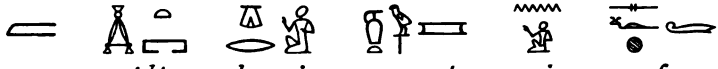
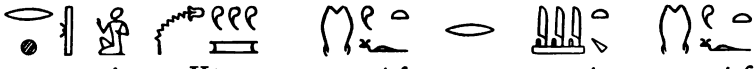


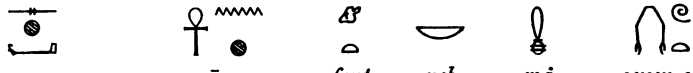
em *ṭebt* *ḳer - à* *χnemut - nà* *sefeχ*

of heaven {the abode [which]} I possess. A fountain is to me, to open (?) it



reχ - à *Ḥāp* *seχen-tef* *er* *seχet* *seχen-tef*

I know, Hapi (Nile) he embraceth the fields, his embrace

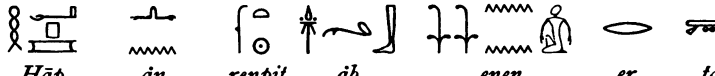


seχ *ānχ* *fent* *neb* *mà* *seχen-ut*

maketh abundant {[the means] of life} for nose every, according {(*i. e.*, all people)} to [his] embrace

er *seχet* *er* *neχeχ* *seχer* *bes - à* *nek*

of the fields. . . . . I will make to flow for thee

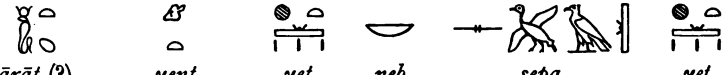


Ḥāp *àn* *renpit* *àb* *enen* *er* *ṭa*

Ḥāp (Nile), without a year of need, subsiding upon land

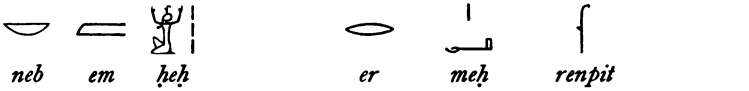
neb *reṭ* *semu* *neb* *en χertu* *χer* *neṯ*

the whole. {Shall shoot up} vegetation all, {shall bend [the plants]} [which] bear grain,



ārāt (?) *χent* *χet* *neb* *sepa* *χet*

the goddess shall be over things all, shall increase things



neb *em* *ḥeḥ* *er* *meḥ* *renpit*

all by millions according to the cubit of the year.

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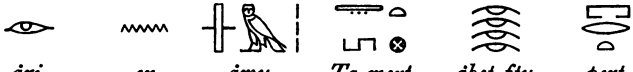
INSCRIPTION OF THE REIGN OF PTOLEMY V.

[Gizeh Museum, No. 5576.]

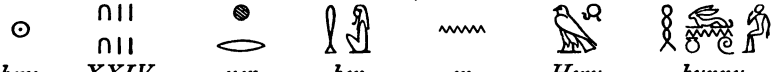
renpit *XXIII* *Qerpiaiset* *hru* *XXIV* *enti*

Year twenty-three, [month] Gorpaios, day twenty-four, which



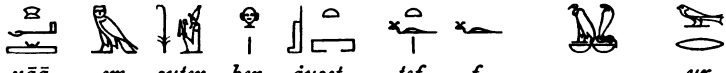
ȧri *en* *ȧmu* *Ta-mert* *ȧbeṭ ftu* *pert*

maketh according to the people of Egypt month fourth of the spring,



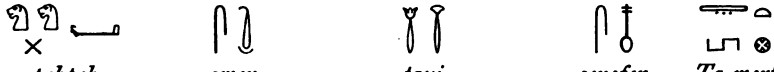
hru *XXIV* *χer* *ḥen* *en* *Ḥeru* *ḥunnu*

day twenty-four, under the Majesty of Horus the child,



χāā *em* *suten* *ḥer* *ȧuset* *tef - f* ..... *ur*

diademed as king upon the seat of his father, {King of the North and South,} mighty



peḥpeḥ *smen* *taui* *senefer* *Ta-mert*

of valour, the establisher of the two lands, making happy Egypt,

menχ *ȧb* *χer* *neteru* *Ḥeru nub* *uat*

beneficent of heart before the gods, the golden Horus, bestowing

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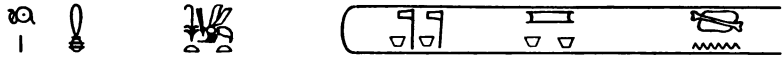
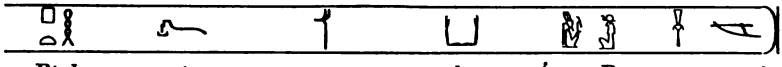
ānχ en hamemu neb ḥeb Ptaḥ mȧ ȧθi

life upon mankind, the lord of festivals Ptah like, prince



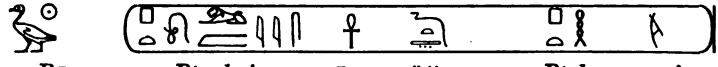
Rā mȧ suten net (or *bȧt*) *neterui ȧtf meri āu en*

Rā like, { king of the North and South, } of the gods the father-lovers the heir,



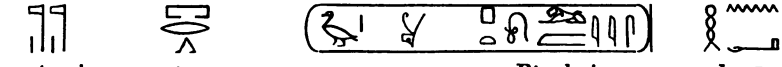
Ptaḥ setep usr ka Ámen Rā seχem meri

of Ptaḥ the chosen one, mighty one of the *ka* the Form of Rā beloved, of Ámen,



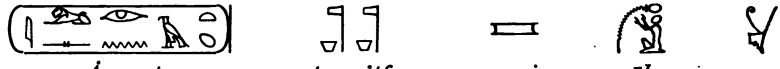
sa Rā Ptualmis ānχ ṭetta Ptaḥ meri

son of the Sun, Ptolemy, may he live for ever, beloved of Ptah,



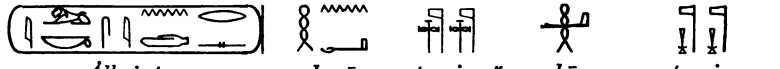
neterui per sa en Ptualmis ḥenā

the gods made manifest, son of Ptolemy and



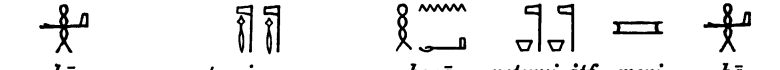
Ársenat neteru ȧtf meri āb en

Arsinoë, the gods the father-lovers, [being] priest of



Álksȧnṭers ḥenā neterui neṯ ḥā neterui sen

Alexander and of the gods Saviours, and the gods brothers,



ḥā neterui menχ ḥenā neterui ȧtf meri ḥā

and the gods beneficent, and the gods father-lovers,

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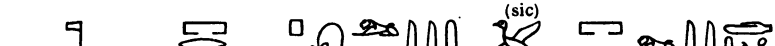


neter *per* *Ptualmis* *sa* *Perriṭes*

and the god made manifest Ptolemy, the son of Pyrrhides,

ȧu *Ṭemeṭriat* *sat* *θurimkus*

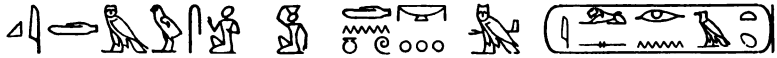
was Demetria, the daughter of Telemachus,

fa *śep* *en* *qen* *mā* *Bareniḳat*

the bearer of the reward of valour of Berenice

ta *menχ* *ȧu* *Ȧrsenat* *sat*

the beneficent, was Arsinoë the daughter



Qāṭmus *fa* *ṭennu* *mā* *Ȧrsenat*

of Cadmus, the bearer {of the basket} of Arsinoë,

ta *sent-s* *mer* *ȧu* *Irenat* *sat*

the sister-lover, was Irene, the daughter

Ptualmis *āb* *en* *Ȧrsenat* *ta*

of Ptolemy, the priestess of Arsinoë, the

ȧief - s *meri hru* *pen* *seχaui* *ȧu* *meru*

father-lover, on day this was made a decree. Were the governors

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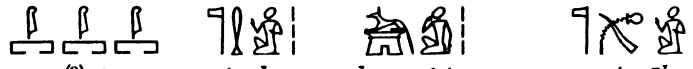
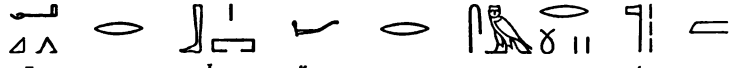


mau (?) *peru* *neter ḥenu* *ḥeru seśetau* *neter ābu*

of the temples, the priests, {those over the mysteries,} the divine libationers



āq *er* *bu* *ŧeser* *er* *smer* *neteru* *em*

[who] go into the place sacred to dress the gods in

satet - *sen* *ḥenā* *ānu neter* *śāt* *ḥā*

their apparel, and the scribes of the holy books, and

θi *peru ānχ* *ḥenā* *na* *ki* *ābu*

the sages of the two houses of life, and the other priests

i *em* *āteruit* *ḥeť net* *ȧu* *Ȧneb-ḥeťet*

come from the shrines {of Upper and Lower Egypt} to White Wall. (Memphis)

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TEXTS

TO BE TRANSLITERATED AND TRANSLATED

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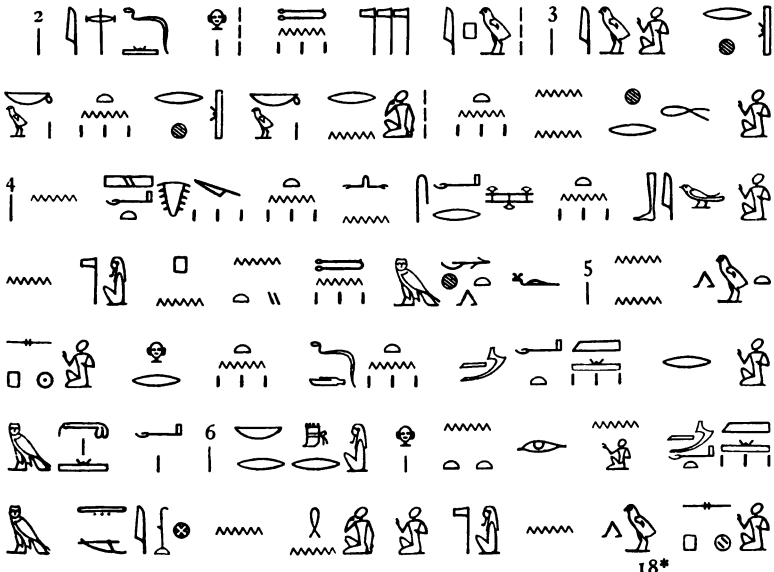
Titles of Usertsen III., King of Egypt.

Address to the gods of Judgment.

[From the Papyrus of Nebseni.]



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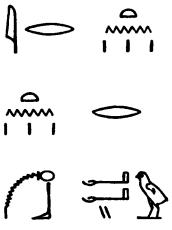
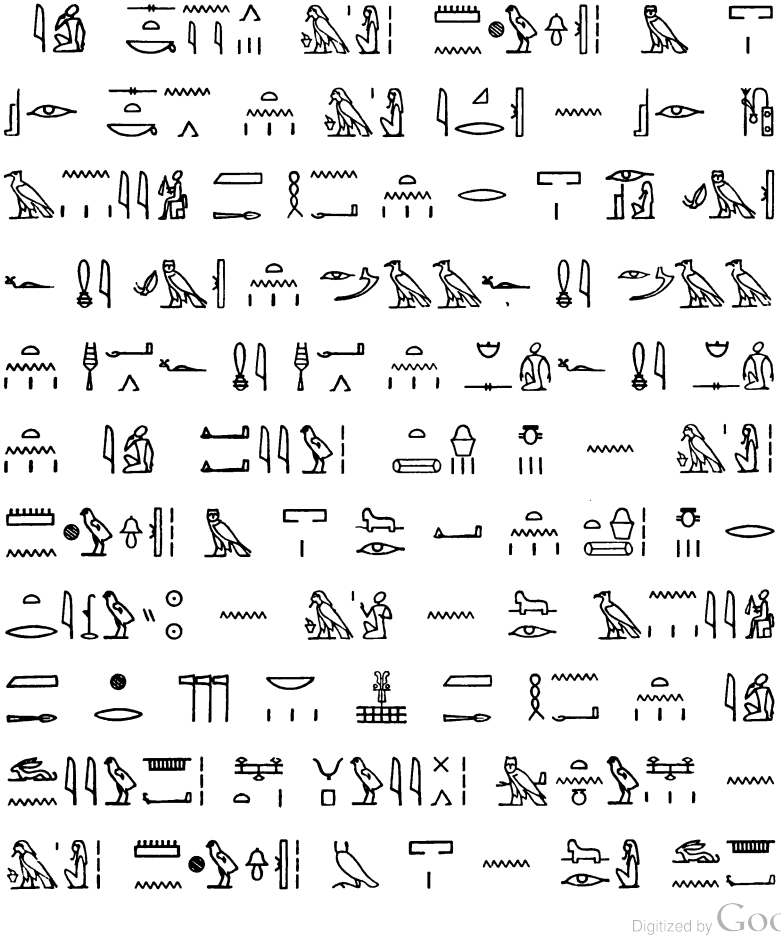


A prayer to the gods of the Underworld.

[From the Papyrus of Ani.]



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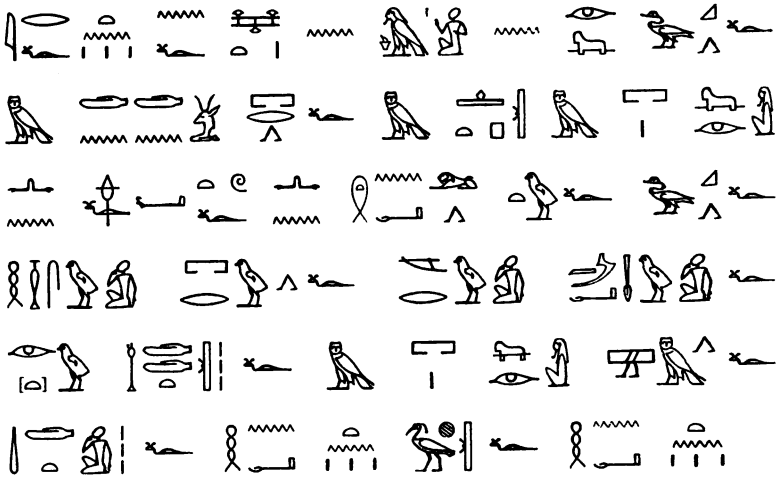

Hymn to Rā.

[From the Papyrus of Ani.]

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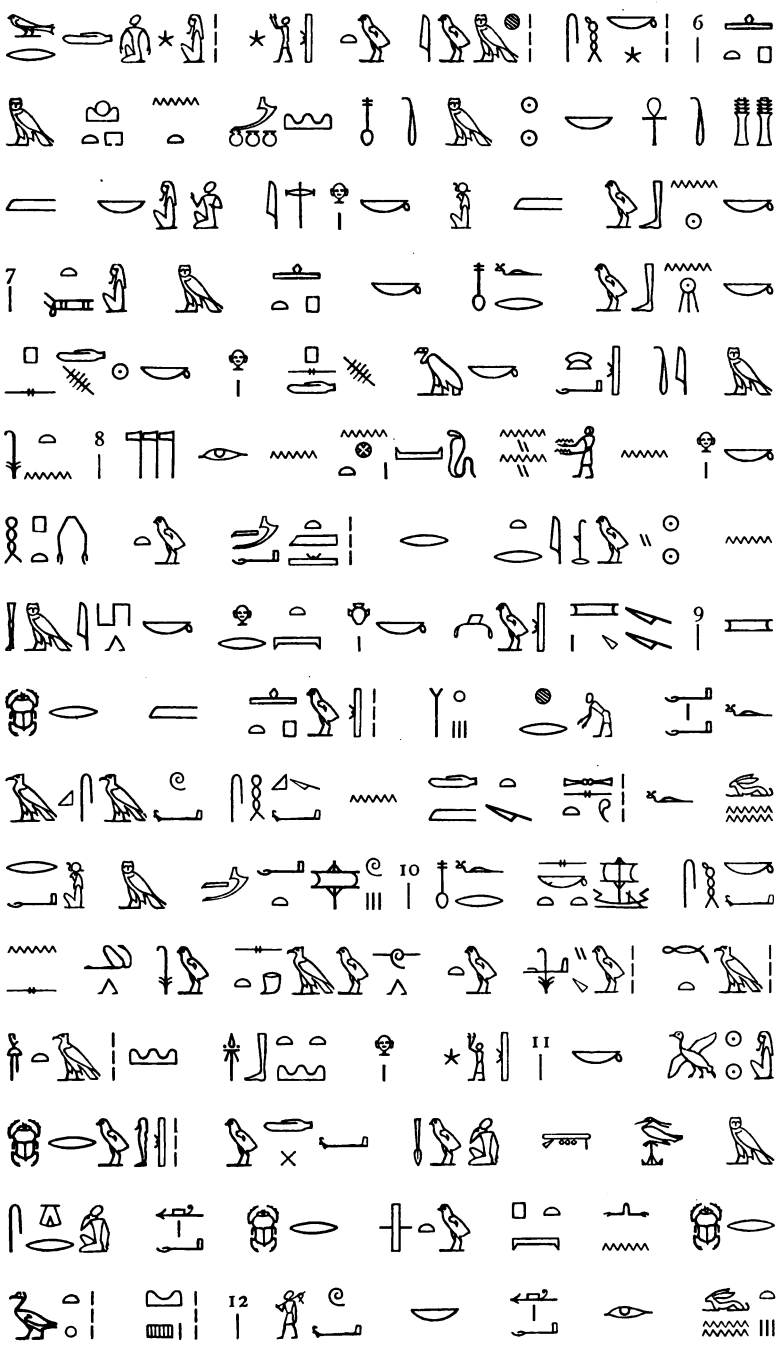

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Hymn to Osiris.

[From the papyrus of Ani.]

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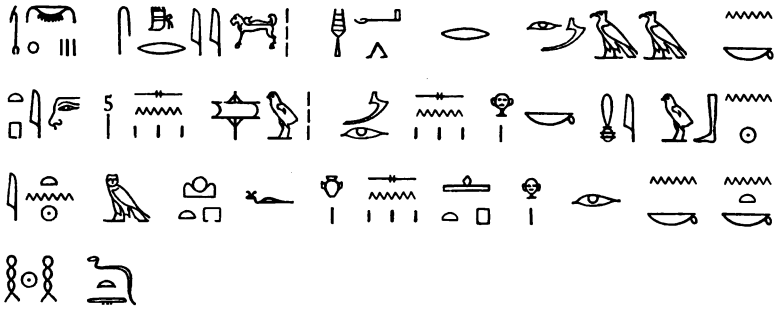
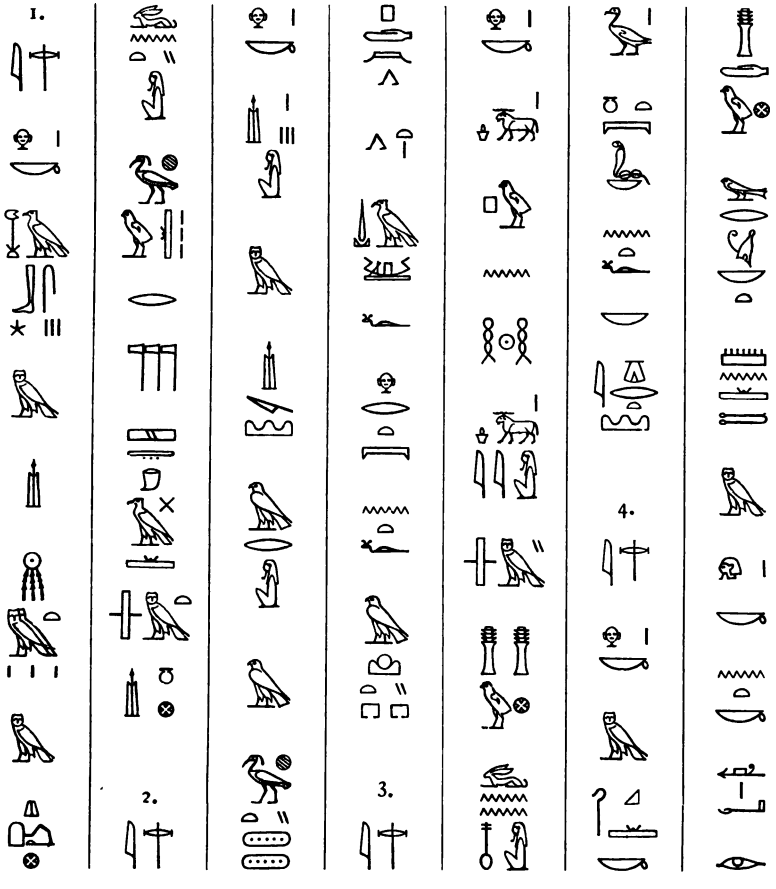


A Litany.

[From the Papyrus of Ani.]



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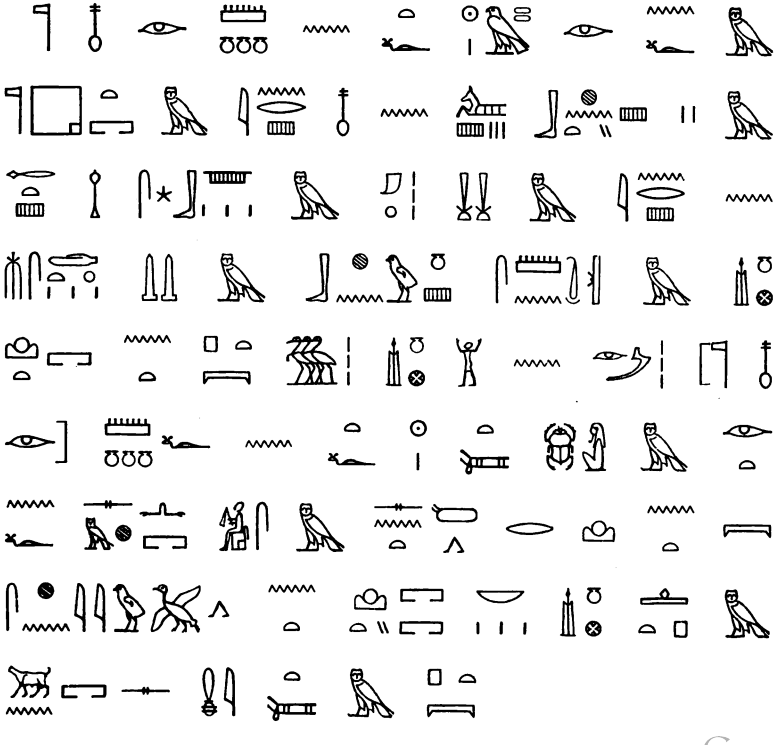
A Prayer of Ani.

[From the Papyrus of Ani.]

Inscription of Seti I. King of Egypt.



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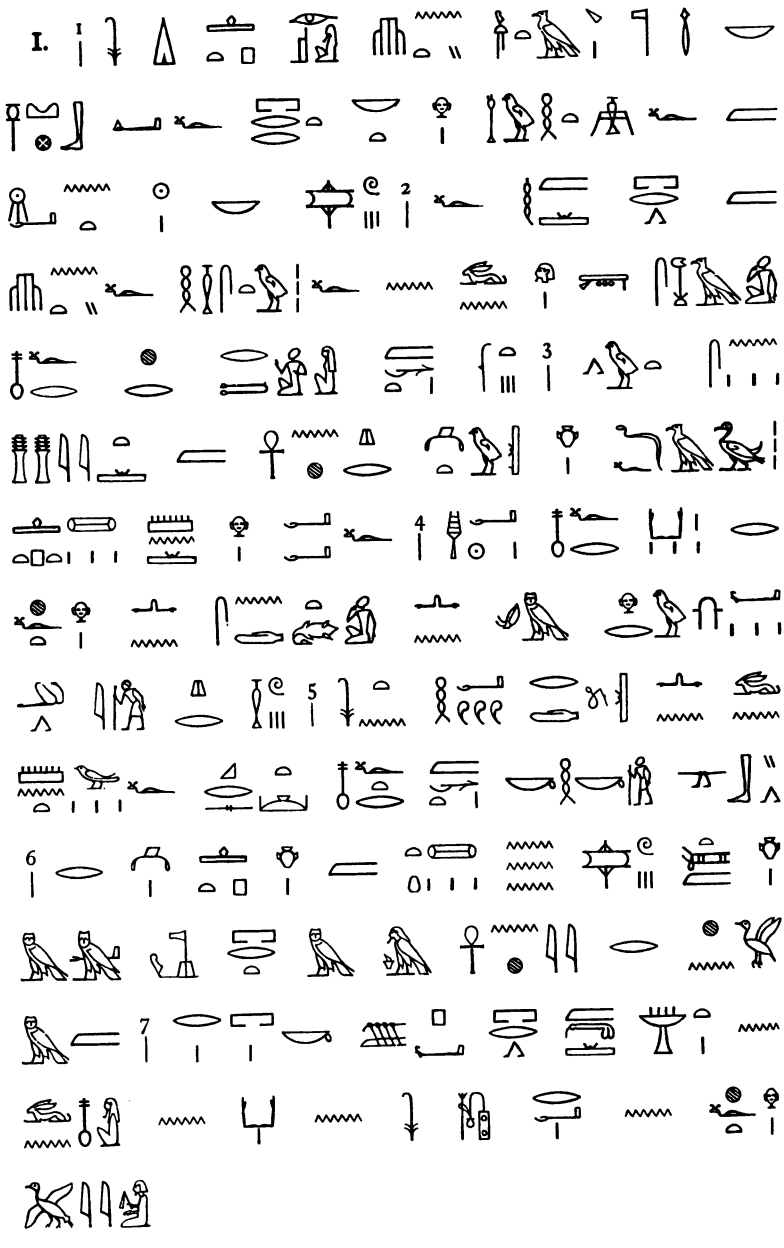
Inscriptions of the scribe Pai.

I. 

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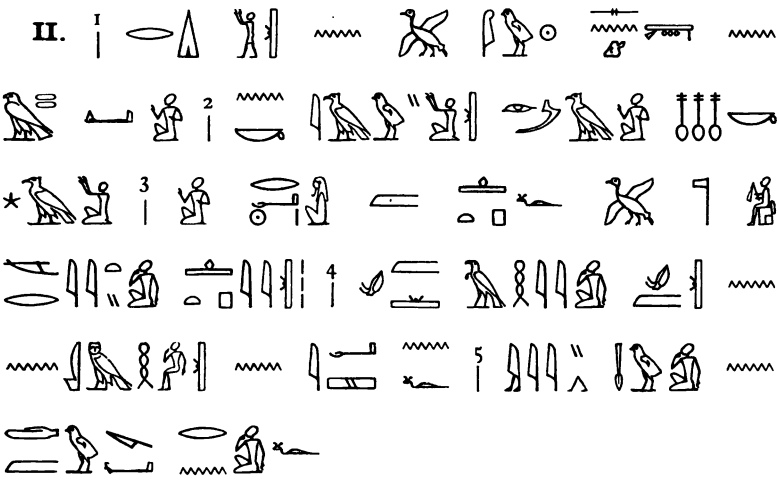
II. 

Hymn to Àmen-Rā.

§ X.

§ XI.

§ XII.

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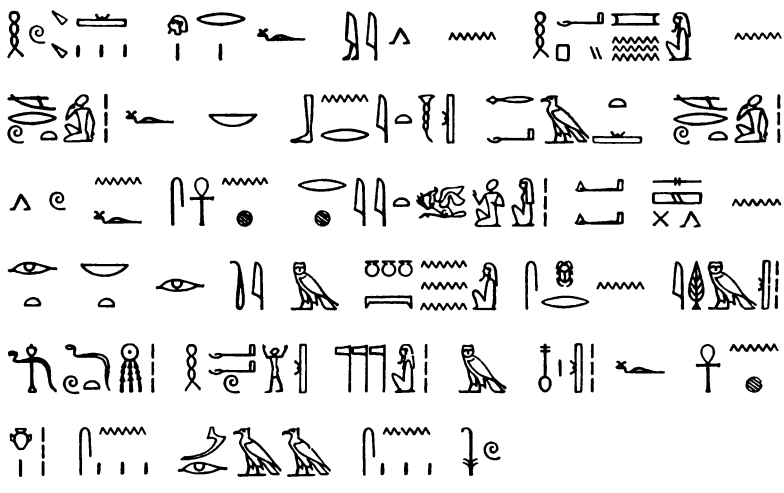
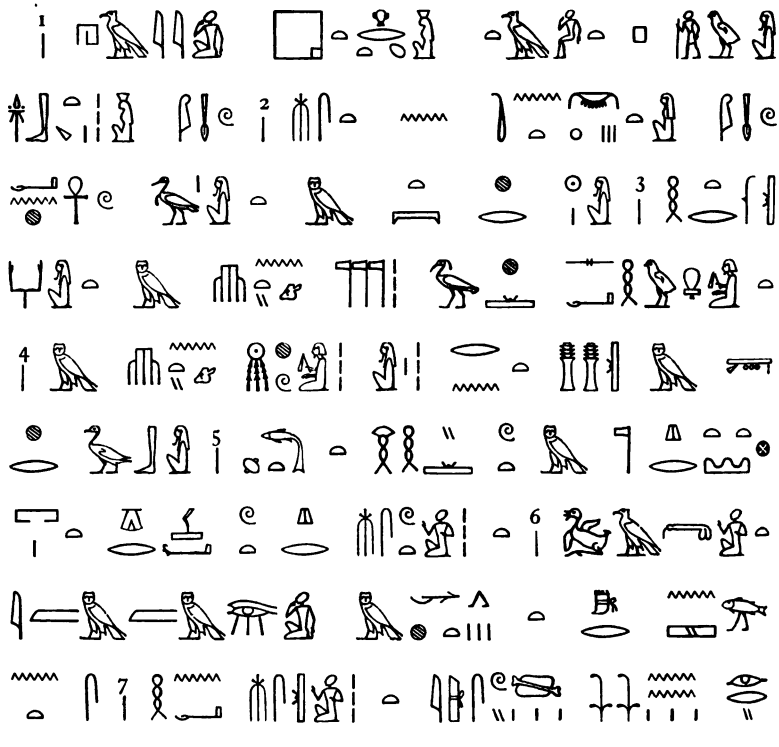


Address to the lady Ta-ϗerṭ-p-uru-ȧbṭu.



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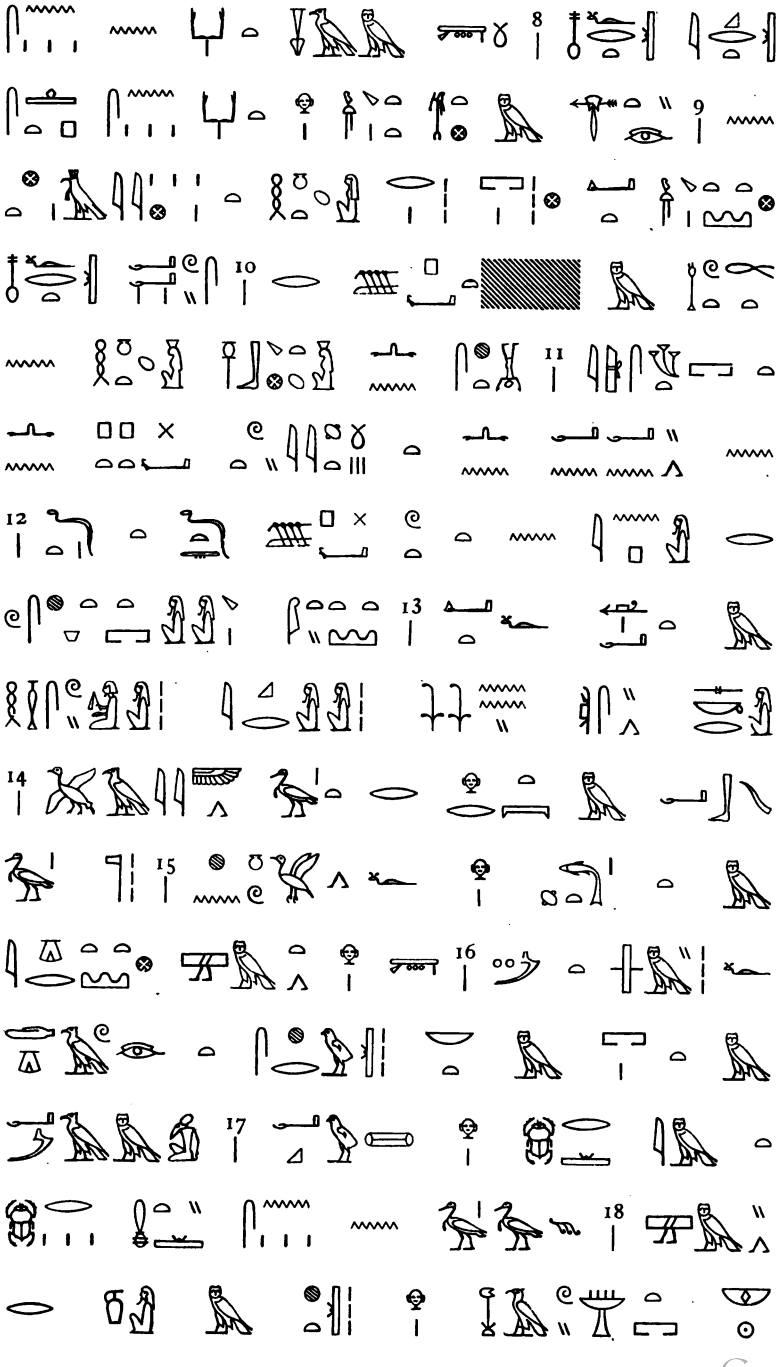

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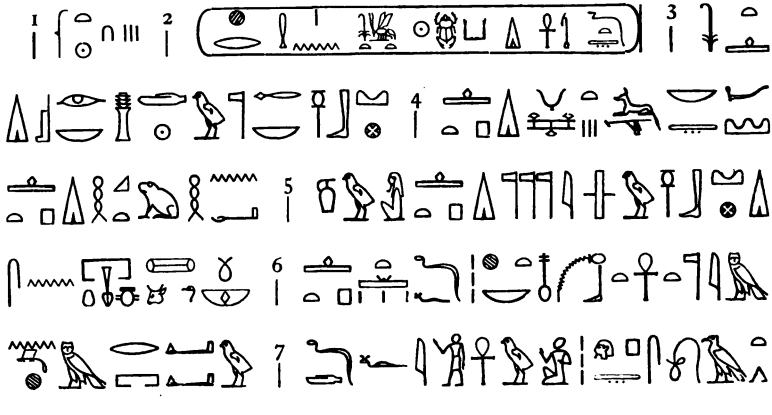
Stele of Ṭāṭāu.



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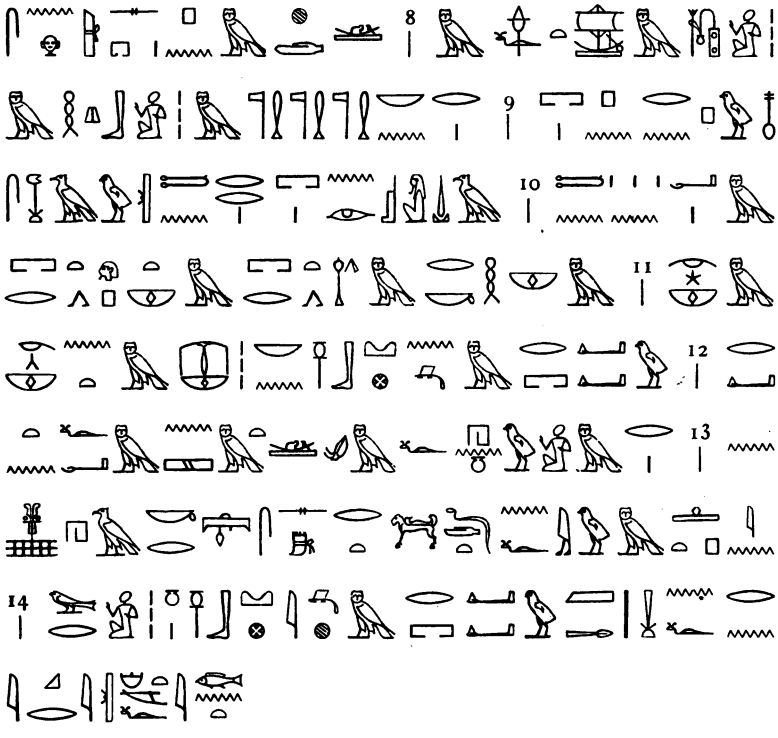

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GLOSSARY.

A

Ani — a proper name

aqesau — to cut off

atet — moment

Ȧ

ȧ — I, me

ȧ — I, me

ȧ — O

ȧ — O

ȧau — old age

ȧaui — praise, adoration

ȧāś — to cry out

ȧu — to be

ȧuχemu — those who do not

Ȧusȧr — Osiris

Ȧuset — Isis

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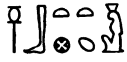
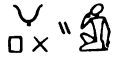
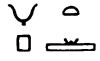
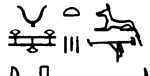
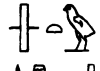
	ȧuset	place
	ȧb	heart
	ȧbu	hearts
	ȧbi	thirsty man
	Ȧbṭu	nome of Abydos
	Ȧbṭu	city of Abydos
	Ȧbṭet	funeral mountain of Abydos
	*Ȧbṭet*	the lady of Abydos
	ȧbeṭ	monthly festival
	*ȧpi*	to decree, judge
	*ȧpt*	judgment
	ȧpui	messengers, openers
	ȧpu	those
	*Ȧp-uat*	"opener of ways" *i. e.*, the name of a god
	ȧm	in, on, among, from, out of
	ȧmi	the one in
	ȧmiu	those dwelling in
	ȧmu	
	*ȧmṭu*	in
	ȧm	gracious
	ȧm	delights

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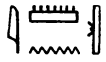
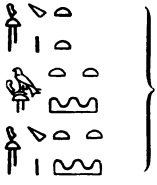
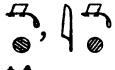
ȧmemmem to weep


ȧmen hidden

Ȧmenta the hidden place, the West

Ȧmentaiu those in the West


Ȧmentet the funeral mountain or city on the west bank of the Nile


ȧmaχ venerated

Ȧmsu name of a god or star

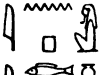
ȧn not, without, destitute of

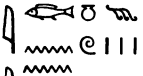
ȧn by

ȧn to bring, carry

An name of a god

Ȧnnu Heliopolis


Ȧnpu Anubis


ȧnnu skin, colour

ȧner stone

Ȧnt name of a female

An-ṯes a mythological place

ȧneṯ ḥrȧ homage to thee!

ȧr then

ȧri to make, maker, to do

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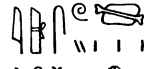
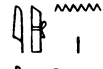
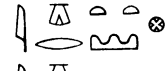
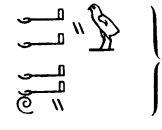
	ȧrit	work
	ȧritu	made
	ȧru	forms
	ȧref	therefore
	ȧḥti	throat
	ȧs	tomb
	ȧst	tomb
	*ȧsiu*	those who are rewarded with something
	ȧsfet	sins, faults
	*ȧsn*	breath of air
	ȧten	disk
	ȧtebui	the two banks of the celestial Nile
	ȧqer	to be perfect
	ȧqert	a perfect thing
	ȧqeru	perfected divine beings
	*Ȧḳertet*	a name of the underworld
	Ȧḳert	

Ā

	ā	hand, power
	*āāui*	the two hands
	āa	great

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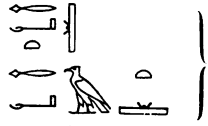
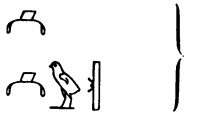


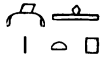
āāt great, mighty

āā mighty one



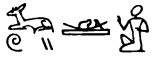
āu dilatation

āut ḏb joy, pleasure

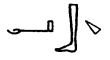


āu ḥetep plenitude of peace

āu food, cakes



āuiˊ shipwrecked man



āḏ to meet

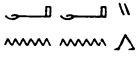
āḏ

āḏt

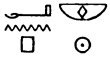
pure

āmam to eat

ān scribe



ānāni to break into



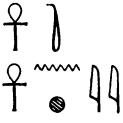
ānp name of a festival

ānχ to live, live!, life

ānχ

ānχu

to live



ānχ-θ

ānχi

living

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ānχu
ānχiu
living beings

ānχ land of life

āḥā to stand

āḥā period of existence

āχu to lift up, to support

āś many

āat a kind of stone

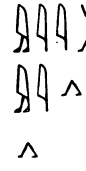
āṭtet name of a boat of the sun

āq just, true, equal

āq to enter, to go in

āqu food

I


i to come

iu to come

U

u they, them

uat way, road, path

uat roads

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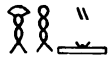
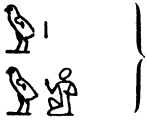
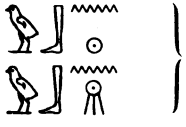
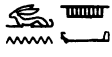
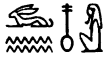
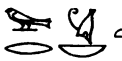
	*uaḥi*	to be permanent
	Uast	Thebes
	Uaṭet	name of a goddess
	*uȧ*	I, me
	uȧa	boat
	uā	one
	uāt	one
	*uben*	to rise (of the sun)
	un	to be, to exist
	unen	to be, is
	unenet	things which are
	*un*	to open
	uniu	openers
	*Un-nefer*	a name of Osiris
	Unti	a name of a god
	ur	great, great one
	uru	chiefs
	Ur	name of a god
	*urt*	name of a crown
	urṭ	those who rest

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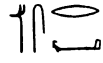
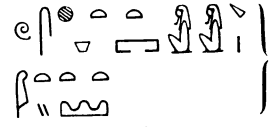
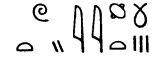
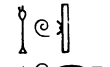
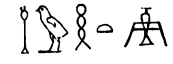
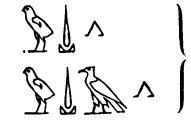
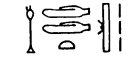
	usu	weak, feeble
	usm	electrum (?)
	*user*	to be strong
	user	power
	Usertsen	a king's name
	useχt	a hall
	*useχtet* *maātet*	hall of double right and truth
	*utit*	mummy bandages
	*utu*	to decree
	utut	decree
	*uṯhet*	altar of offerings
	*uṙa*	to go forth, set out
	uṙat	the eye of the Sun
	uṭ	to shoot out
	*uṭeṭet*	commands

B

	ba	soul
	ba	divine soul
	baiu	souls

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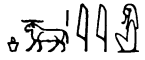
baiu divine souls

ba ram

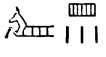
 *Bai* the divine Ram

Baba proper name

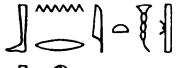
Baabi name of a god

bāḥ to overflow, inundate to flood

bȧt wonders, marvels

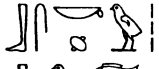
 *bȧt* a kind of stone

bȧn evil, wicked

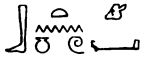
 *benerȧt* graciousness

beχenti pylons

beχennu a kind of stone

 *beseku* intestines

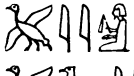
betu to abominate

 *betennu* oppression

P

p the

pa the

 *Pai* proper name

pai to fly

paut company, cycle

paulti the double company of the gods

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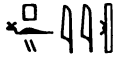
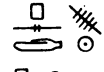
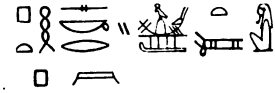
	pu	is
	pui	this
	*pfi*	that
	pen	this
	per	house
	per	to come forth
	peru	
	perert	thing which is brought forth
	pert	appearance, manifestation
	perχeru	sepulchral meals of bread, beer, oxen, fowl, linen bandages, etc.
	peḥ	to arrive at, attain to
	peḥreru	runner
	pesṭ	back
	*pesṭ*	to shine
	pet	heaven
	petpet	to break open
	Ptaḥ	name of a god
	*Ptaḥ-Sekeri-Tem*	the triad of Ptah, Socharis, and Tmu
	peṭ	to stretch out, extend

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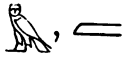
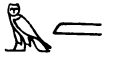
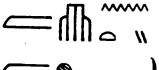
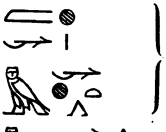
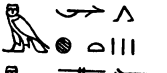
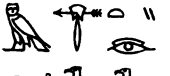
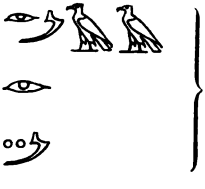
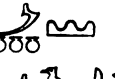
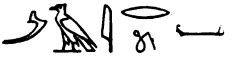
F

	f	he, his
	fent	nose

M

	*em*	in, among, upon, when, as, with
	*emm*	in
	embaḥ	in the presence of, before
	emmā	with, from
	em reχ	knowingly
	*em χenti*	among
	*em χet*	following
	*emχetu*	followers
	em sent	round about, following
	*em sati*	in front of
	*maa*	to see
	maati	the two eyes
	*manu*	the mountain of the setting sun
	*maȧr*	to be strong, mighty

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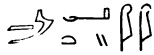
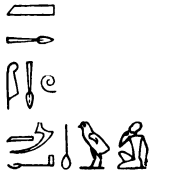
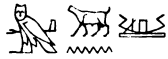
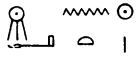
	maāt	to be right and true, right and truth
	Maāt	the goddess of right and truth
	*Maāti*	twofold right and truth
	*maā-χeru*	one whose word is right and true
	maāu	winds
	mȧ	like, as
	mȧti	like, as
	mȧn	daily
	*māχen*	boat
	māket	strength, protection
	mātennu	ways, paths
	mu	water
	mut	mother
	men	to stablish
	men	monuments
	menχu	beneficent, perfect
	ment	pain, sickness
	*ment*	daily
	mer	to love, be loved

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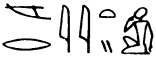
meri loving

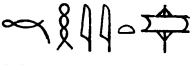
 *meriti* beloved

meru

mert } will, wish

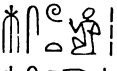
mer superintendent

Mer-ṭeṣṭes a mythological locality

 *meḥit* north wind

meḥta dwellers in the north

mestu what is born

 *mestu* children

meṣṭet a kind of stone

met ten

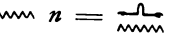
meteru to bear [false] witness

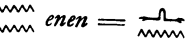
meṭu

meṭet } words, speech

N

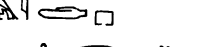
n of, to, before, by, with

 *ȧn* not, without

 *ȧn* not, without

nat without

Naȧ-ruṭ

 *Ȧn-ruṭ-f* } a mythological locality,

i. e., "nothing grows in it"

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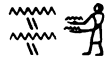
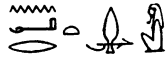
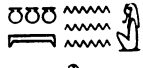
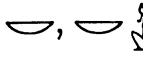
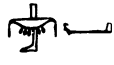
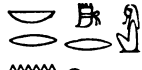
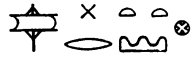
	nà	I, me
	nàs	to call, invoke, proclaim
	*nini*	to do homage
	nāāu	winds
	*Nārt*	name of a god
	nuà	I, me
	nuk	I
	*Nu*	name of a god
	Nut	name of a goddess
	nut	city
	nuti	citizens
	neb	every, all
	*neb*	lord
	nebu	lords, all
	nebt	all, every, lord, lady
	*nub*	to form, to mould
	*Neb-er-ter*	name of a god
	nept	inundated land
	nef	him, to him
	nefu	winds
	*Nef-urtet*	a mythological locality

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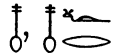
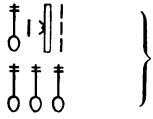
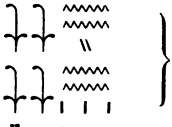
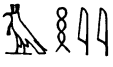
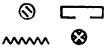
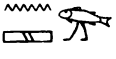
	*nefer*	to be good, or beautiful, a good thing
	nefer-θ	good
	nefert	a good thing
	*neferu*	beauties
	nemȧ	to stride
	nemmȧt	step
	nemeḥ	feeble, weak
	*eneniu*	things which, those which
	*neḥi*	suppliant
	neḥem	to deliver
	*Neχen*	name of a city
	nes	her, it
	nes	tongue
	*neś*	to enter
	neśemet	boat
	nek	thee
	ent	of, which
	net	thou
	neter	god, divine
	neteru	gods

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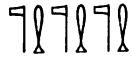
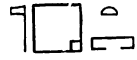
neteru gods

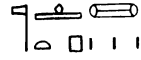
neteri strong



neter ḥenu priests



neter ḥet temple



neter ḥetepu divine offerings

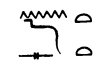
Neter-χert
Neter-χertet the underworld

enti of, who, which

entef he, him

entek thou

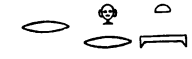
neṯem sweet, pleasant



neṯesetet little

R

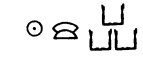
er for, from, against, more than, to



er ḥert upwards

Rā the Sungod

Rā-Ḥeru-χuti Rā-Harmachis



Rā-χā-kau prenomen of Usertsen III.

Rā-χeper-ka prenomen of Ụsertsen I.

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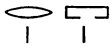
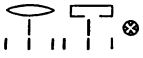
Rā-Tem-χeperà a triad of gods

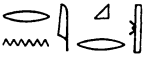
re mouth


re-per temple


re-peru temples

eref therefore

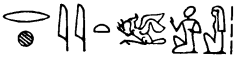
ren name

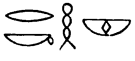

Ren-àqer a proper name

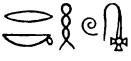
renpit year

renput years

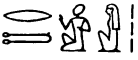
reχ to know


reχit intelligent beings

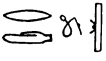

rekḥ name of a festival


rekḥu heat

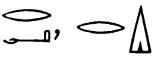
ret


reθ

men and women


ruṭ to grow

erṭāt


erṭā

to give

H

hai O

haker name of a festival

hamemet human beings

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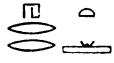
hennu to praise

hennu praises

hru day

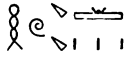


hereret what is pleasing

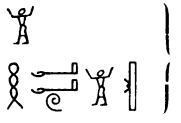
Ḥ

ḥaiu naked man

ḥatu foul, filth

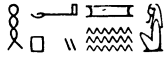


ḥu food



ḥāāu to rejoice

ḥā limbs, members



Ḥāpi the Nile

ḥeb festival

ḥebu festivals

ḥebsu clothing

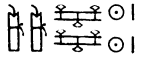
ḥept to embrace

ḥems to sit

ḥemt wife

ḥen Majesty, priest

ḥenā and, with



ḥenti two periods of 60 years each

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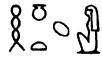
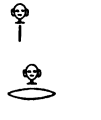
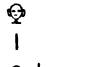
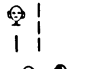
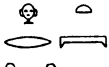
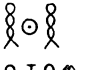
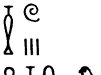
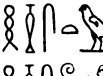
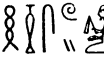
	*ḥent*	mistress, lady
	*ḥer*	to, for, on, upon, by
	ḥer-ȧb	within
	ḥeri-ȧb	
	ḥer entet	because
	ḥer-s	thereat
	Ḥeru	Horus
	Ḥeru nub	golden Horus
	Ḥeru-χuti	Harpocrates
	*ḥrȧ*	face
	*ḥrȧu*	faces
	ḥeru	terrors
	*ḥert*	celestial regions
	*ḥeḥ*	eternity
	ḥesu	to be pleased
	*ḥesu*	favours
	*ḥestu*	
	*ḥesui*	favoured ones

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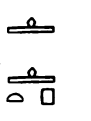
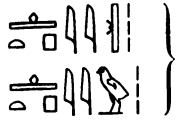


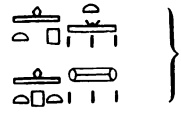
ḥetep to rest, to repose, to be at peace, to set down, peace, to set (of the sun)

ḥetep offering

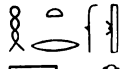


ḥetepiu those who give peace

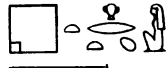
ḥetepu offerings



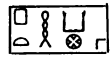
ḥetepet offerings



ḥetrȧ to pay something due

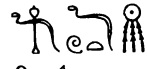


Ḥet-ḥert Hathor



Ḥet-Ptaḥ-ka Memphis

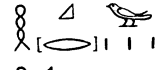
ḥeṭ white



ḥeṭṭut light

ḥeq to rule

ḥeq beer, ale



ḥeqert hungry

Ḥeqt name of a goddess

χ

χaut table, altar

χauit altar

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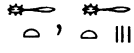
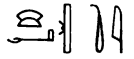
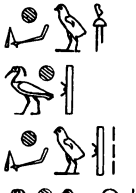
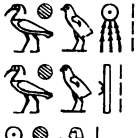
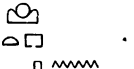
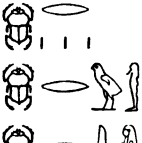
	χabesu	stars
	χat	dead body
	*χat*	body, bodies
	χā	to be crowned
	*χā-θȧ*	crowned
	χā	crown
	χu	a spiritual part of a man
	*χu*	to glorify, be glorified, to protect
	*χu*	rays of light
	χu	shining, spiritual beings
	*χut*	horizon
	χebent	sin, wickedness
	χeper	to come into being
	χeperu	product, what exists
	*χeperu*	transformations, forms of existence
	χeperȧ	a god of creation

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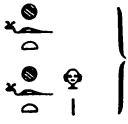
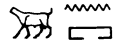
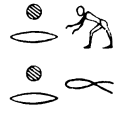
	*χeft*	towards, opposite, in face of
	χefta	enemies
	χemt	three
	χemt	copper, bronze
	χnem	to join, to unite
	χnemu	a god of creation
	*χen*	interior of
	χen *χennu*	to alight, to hover over
	χenp	to draw out
	χenti	before, dwelling at
	χensu	name of a god
	χer	under, to, with
	*χer*	to cast down, be overthrown
	χer-āba	a city near Memphis
	χeru	voice, word

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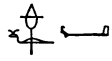
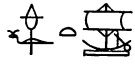
χer ḥebu chief readers

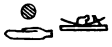


χesef to meet, to repulse



χeseft to sail up the river

χet things



χeṭ to float down the river

S

s she, it, her, sign of the causative

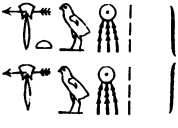
sa son, child

sa Rā son of the Sun

Sa the god of intelligence

sam ta burial

sat earth



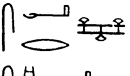
satu to shine, rays

sḥs six

sām to eat

sāmiu devourers

sānχ to vivify



sār to bring forward

sāḥā to make to stand up

sāḥu the spiritual body

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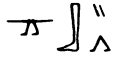
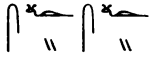
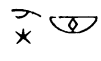
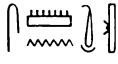
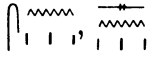
	su	he, him
	suat	to make to travel
	Seb	the god of the earth
	sebu	doors
	sebàu	fiends
	*sebi*	to pass on
	sep	case, moment, time
	sep sen	twice, duplicity
	sepu	times
	*sefisefi*	abundance
	smauti (?)	uniter of North and South
	sem	to guide, leader
	smà	to accuse
	*smàt* (?)	half monthly festival
	*smen*	to establish
	*sen*	they, them
	sen	two
	sent	twice
	sen	brother
	sensen	bases of statues
	senb	good health

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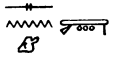
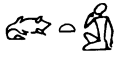
sennu image


sen ta adoration

senṭet to fear, fear


senṭet timid man

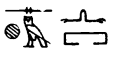
seru nobles, chiefs

serq to make to breathe

seχa to remember, remembrance

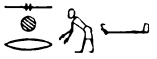
seχu to glorify

seχeper to make to come into being


seχem shrine

seχem strong

seχeniu those who make to alight


seχer to overthrow

seχeru things which go on, affairs, plans, schemes

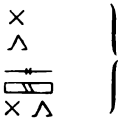
seχet to be overthrown

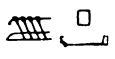
seḥeru to drive away

seḥeṭ to illuminate

seḥeq to cut, to sever

seḥetep to lay to rest, to appease


seś to pass, motion


seśep to receive

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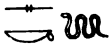
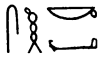
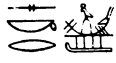
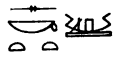
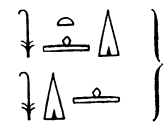
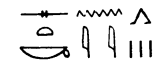
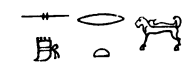
	*sek*	infinity
	*sek*	to draw on
	seku	those who set
	Seker	name of a god
	*seker*	name of sacred boat
	*sektet*	a boat of the sun
	seqa	to exalt
	seḳer	silence
	sta	to be towed along
	setem	to hear
	suten	king, royal
	suteni	sovereignty
	suten ān	royal scribe
	suten net (or *bāi*)	King of the North and South
	Suten-ḥenen	Heracleopolis
	*suten ḥetep ṭā*	give a royal offering!
	*setekeni*	those who make to enter
	*sṯert*	a lying down
	sṯeri	to lie down

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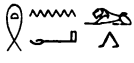
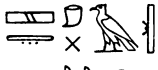
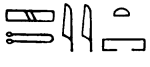
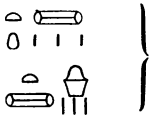
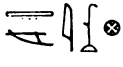
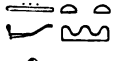
SH

	śāt	slaughter
	Śu	name of a god
	śu	light
	śeps	sacred, holy
	śem	to go
	śen	to curse
	*śenār*	to repulse, be repulsed
	śenbet	body
	śesi	to follow
	śet Ḥeru	"Lake of Horus", a mythological locality
	*śeta*	hidden
	*śeθit*	hidden place

T

	t	thee, thou
	*ta*	bread, cakes
	ta	land, the earth
	taui	the lands of the North and South, the world
	*Ta-merà*	a name of Egypt
	*Ta-ṭesertet*	the underworld
	tu	thee, mark of the passive

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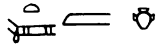
tepȧ to smell

tepḥet storehouse

tef father

Tem
Temu } a god of Heliopolis



tem ȧb strong of heart

temt sledge

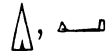
ten ye, you

ten how many

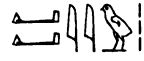
trȧui morning and evening

texenui a pair of obelisks

Ṭ



ṭā to give, giver



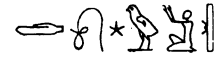
ṭāṭāiu givers

Ṭāṭāu name of a man

ṭu mountains

ṭu
ṭu } evil, sin

ṭua a hymn of praise



ṭuau to praise, adoration

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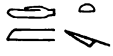
ṯuat the underworld

ṯep head, upon, first

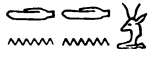
ṯept name of a festival

ṯep re utterance

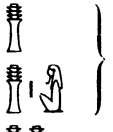
ṯemu to pronounce



ṯemt knife

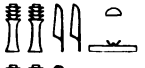


ṯenṯen confidence, boldness

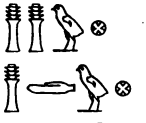


ṯeṯ the trunk containing the body of Osiris

ṯeṯṯeṯ to be stable, firm



ṯeṯṯeṯil duration



Ṯeṯṯeṯu

Ṯeṯṯu name of a town

ṯekau to see

TH

θ thou, thee

θen ye, you

θent-nubt name of a woman

θest vertebrae

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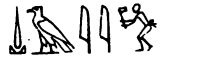
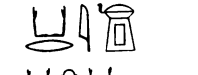
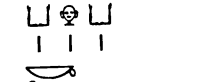
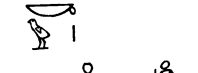
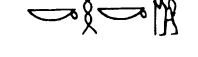
TCH

	ťa	to go forth
	ťa	husband
	*ťai*	fiend
	ťefau	funeral food or meals
	ťet	body
	ťetta	eternity, for ever
	ťeṭ	to speak, to declare
	ťeṭet	words, things said

K

	k	thou, thee, thy
	ka	the double of a man
	kau	doubles
	ka	a divine double
	*karȧ*	shrine
	*kaḥrȧka*	a festival
	*kuȧ*	I, me
	*keḥek*	old age

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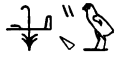
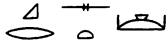
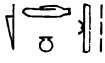
Q



qemāiu those in the south



qereset burial



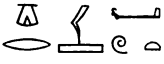
qeṭ dispositions, natures

Ḳ

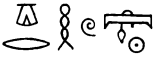
ḳer silence

ḳer wicked, evil

ḳer to possess



ḳer-tu furnished



ḳerḥu night

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